

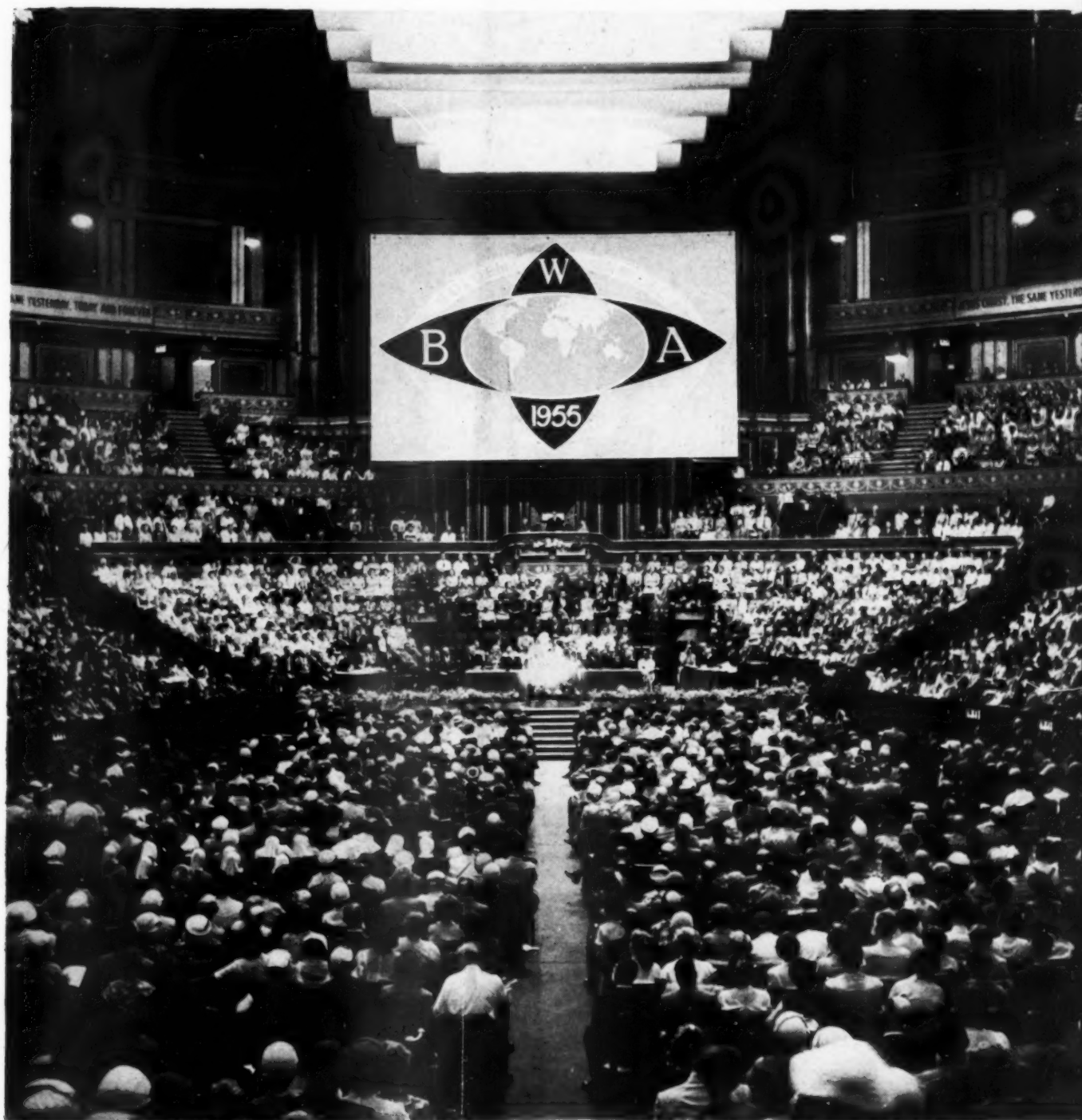
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MISSIONS

An International Baptist Magazine



SEPTEMBER 1955

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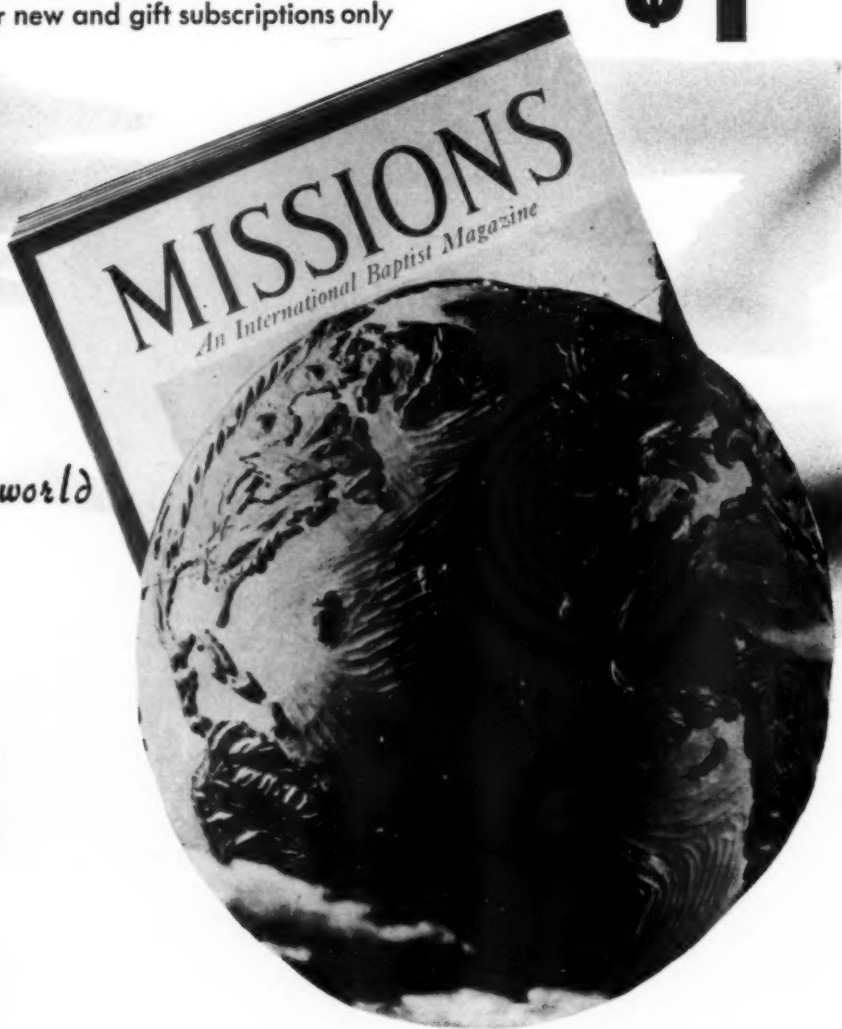
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Good News

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BMTS has:

1. Checked the trend of skyrocketing operating costs.
2. Reduced operating expenses in current budget.
3. Received an increase of more than 50% over last year in gifts from alumnae, churches, missionary societies, and other friends.
4. Eliminated annual operating deficits and balanced operating budget for second year in succession.

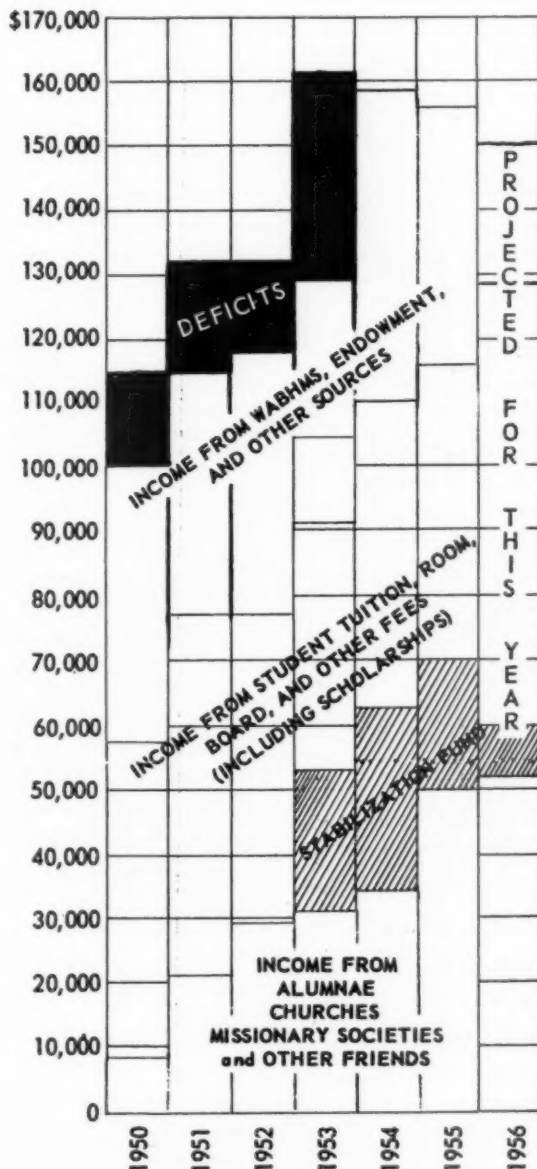
Thus, June 30th marked the end of another successful year in the life of this School and we are grateful to every person who has had a share in its progress.

However,

 * JULY 1st BEGAN A NEW FISCAL YEAR *
 * and *
 * BMTS CANNOT PAY *
 * THIS NEW YEAR'S BILLS *
 * WITH LAST YEAR'S INCOME *

Even as you need current income to meet your own recurring household expenses, so does this School need current income for its recurring expenses. Thus, in spite of the glowing record of this past year, July 1st brought us face to face with the needs of the new fiscal year.

You helped to make this past year possible with your gifts during the lean months of last summer. We know you will help to get us off to another good start for another fruitful year of service for Jesus Christ and His Kingdom.



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September, 1955

MISSIONS

An International Baptist Magazine

SEPTEMBER, 1955

Vol. 153

No. 7

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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PRESS

The Cover

Opening session of the Jubilee Congress of the Baptist World Alliance, Royal Albert Hall, London, England, July 16-22. See story, pages 18-25.

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3 yrs., \$3.50. Canadian and foreign postage 45 cents a year extra. Remit by money order or check, payable to *MISSIONS*. Bills, coins, or stamps are sent at the sender's risk.

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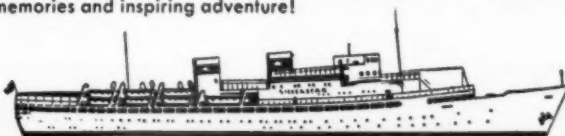
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Home Furnishings

By CHARLES A. WELLS

THERE ARE PEOPLE who seem to think that a cocktail shaker, a card table, and a can opener make a home. In fact, many keep house on about that level. But they do not keep a home; for a home must have those things that shelter, nourish, and restore. Good food leisurely eaten in an atmosphere of love and happiness gives twice the nourishment of hasty snatches, gulped down between grunts. Family fellowship and good times around the table, Bible reading and a mother's prayers—these are always the dearest memories of childhood. This is true no matter how much little bodies may squirm restlessly, or how many little spats may interrupt; for the impact is made by the basic *quality* of family life. Refurbishing your home this autumn? Then remember that millions of homes need the restoration of Christian character, solid and enduring by Bible reading, prayer, and family love and friendship.

Who's Who IN THIS ISSUE

GLENN H. ASQUITH is the executive secretary of The Baptist Missionary Convention of the State of New York.

GILBERT BRINK, layman of Los Angeles, Calif., is literature chairman of the National Council of American Baptist Men.

JAMES H. BUSWELL, layman, is director of public relations of the Michigan Baptist Convention and editor of the *Michigan Baptist*.

MARLIN D. FARNUM, formerly secretary for Europe, is secretary for South India, Bengal-Orissa, and Assam of the American Baptist Foreign Mission Society.

LEONARD GITTINGS is professor of Christian missions at Berkeley Baptist Divinity School, Berkeley, Calif.

LLOYD G. JAMES is an American Baptist missionary at Rangoon, Burma.

MABEL MARTIN (Mrs. George B. Martin) is a United Nations accredited observer for the Council on Christian Social Progress of the American Baptist Convention.

VELDON PATTEN is the Western representative of the American Baptist Home Mission Societies. He was formerly missionary to Indians at Auberry.

FRIEDA ROACH (Mrs. Howard L. Roach) is the president of the National Council of American Baptist Women.

W. EARLE SMITH is the executive secretary of the San Francisco Bay Cities Baptist Union.

EDWIN E. STEWARD is the pastor of the Meadville Baptist Church, Meadville, Pa.

Picture Credits

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MISSIONS

SEPTEMBER QUIZ COLUMN

Note: Questions are taken from all pages and occasionally from advertisements.

1. What has Christianity done for Japan?
2. Who is the director of church extension for the Michigan Baptist Convention?
3. What is the smallest unit in the organization of our women's work?
4. Who was student-government president?
5. What do we not regard as a mission field in the sense of sending missionaries?
6. Where is the number of Christians per 100 population only 28?
7. What was another encouraging aspect of the convention?
8. When will MISSIONS Magazine Sunday be observed?
9. Who are engaged in opening new work in Kanpetlet area of Chin Hills?

Note that this contest began with the June issue, 1955, is completed with the issue of May, 1956, and is open only to subscribers.

10. What is located forty miles northeast of Fresno, Calif.?
11. What do thousands of Baptist churches need to adjust?
12. Who was awarded the degree of doctor of divinity on April 19?
13. What is the name of the man who taught Old Testament for forty-two years?
14. What will preserve forever a record of inscriptions, statues, temples, and cities?
15. Who is Alexei Andraev?
16. What was dedicated in the First Baptist Church, Brighton, N. Y. in July?
17. What enables you to give and receive richly?
18. Where are thousands of little stomachs distended from too much starch?

Rules for 1955-1956

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

Address to: MISSIONS Quiz Column, 152 Madison Ave., New York 16, N. Y.

All answers must be mailed by May 31, 1956, to receive credit.

September, 1955

A NEW YEAR



A new year has begun at Franklin College. . . .

Each year September ushers in the excitement of a new adventure, the air of importance, the sense of achievement and the planning for the future. There is also a challenge and an obligation.

The freshmen have the thrill of new adventure; a dream now become a reality. The sophomores, true to tradition, return to campus with an air of importance; the world belongs to them. The juniors, after selecting their majors in their sophomore year, have the feeling of a definite purpose. The seniors, with the pride of three successful years, are planning for the future. They know that soon they will have an opportunity to use their knowledge in their chosen fields.

The administration, faculty and staff feel the challenge that is theirs to serve these eager minds to the best of their ability; the obligation to guide, direct, and encourage their learning in the most fruitful ways.

We here at Franklin are proud of our achievements to date, but are constantly striving to improve in order to serve these young people better. We are proud of our Baptist relationship because we feel the importance of the Christian philosophy in daily living.

Another new year has begun at Franklin, and we accept gladly the challenge and opportunity that it brings.

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Moment BY Moment

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Newsbriefs

Coming Next Month

Coming next month is an article by Ralph M. Johnson, in which he will tell of his second round-the-world visit to mission fields of the American Baptist Convention. He and Mrs. Johnson traveled with a group of twenty-nine persons, completing the tour in time for the meeting of the Baptist World Alliance, in London, July 16-22. What will Dr. Johnson have to say about American Baptist missions today? What changes will he note on his second world tour? Do not miss his article scheduled for our October issue.

Daw Sein Shin, M.D. Was Christian Leader

One of Burma's noblest Christian women, Daw Sein Shin, M.D., died in Rangoon, on April 23. She had been associated for many years with Dufferin Hospital, the government maternity hospital in Rangoon. During her early years she was connected with the Pwo Karen Woman's Society of the Burma Baptist Convention, a group who sponsored her medical education. She became one of the leading obstetricians in the country. Aside from her heavy duties in the Dufferin Hospital, she carried on a wide private practice. At all times she was an able and enthusiastic member of the Baptist community. In 1947-1948, she came to the United States as a guest of the Woman's American Baptist Foreign Mis-

sion Society. Because Burma was in the throes of an insurrection on her return, she was unable to get to her parents' village for several years. One brother is still held in jail and another was wounded while trying to help a refugee. The funeral was held in the Immanuel Baptist Church in Rangoon, which was filled to overflowing. The Christians of Burma hold her in memory as one of their most stalwart members.

Baptist Group Received By Premier Ahatoyama

The group of American Baptists who toured our foreign-mission fields during the summer with Ralph M. Johnson were graciously received by Premier Ahatoyama of Japan. First they visited the House of Councillors, where they met leaders of the Government (corresponding to our Senators and Representatives), a number of whom revealed that they were Christians, and many of whom had been educated in America. Asked "What contribution do you feel Christianity has made to Japan?" these leaders answered: (1) It has raised the status of our women. (2) It has forwarded social justice. (3) It has broadened our international outlook. A member of the group of visitors, Mrs. Lee Shane, of Charleston, W. Va., describes the meeting with Premier Ahatoyama, as follows: "Premier Ahatoyama, leaning on his cane, received us graciously. He said: 'I was baptized when I was young. I have not always been a good Christian, but in these last years it has been my custom to sing ten hymns each evening to my grandchildren.' Someone in our party



Evangelists engaged in opening new work in Kanpetlet area of Chin Hills. Report good results in the first year. For the full story, see page 38

MISSIONS

impulsively began to sing 'Blest Be the Tie That Binds.' Soon the chamber echoed with many voices, singing, 'Our hearts in Christian love, the fellowship of kindred minds, is like to that above.' The premier of Japan stood with eyes closed and emotion lighting his Oriental face. Some of the officials were now singing with us. Then one of the officials stepped forward to say: 'We have had many premiers in this room, but never in the history of Japan has a hymn been sung here before today. You asked what Christianity has done for Japan? Christianity has given us a Christian premier.'"

Bible Society Publishes Illustrated New Testament

A new edition of the New Testament, the first of its kind, designed to give both the biblical scholar and the average reader a new insight into the life and times of Jesus and the apostles, was published recently by the American Bible Society. Produced by rotogravure in modern picture-book style, and titled *The Good News*, it contains 566 photographs, nine maps, and six diagrams to illustrate and clarify various portions of the New Testament text in the light of recent archaeological and historical studies. The project, described by the society as "a milestone in the printing and distribution of the New Testament," involved over five years of planning and research, under the direction of Gilbert Darlington, society treasurer. "By accident, or through international violence," said Dr. Darlington, "the treasures of New Testament times may be destroyed. *The Good News* will preserve forever

a record of inscriptions, statues, temples, and cities." To facilitate reading, the text is arranged in modern paragraph form without chapter and verse markings. The price of the book is \$2.00.

Nancy Hollis Retires

At the Atlantic City convention Nancy Hollis was given a standing ovation by the annual assembly of the American Baptist Convention. It was announced that after thirty-seven years of service to the denomination she was retiring. Miss Hollis served as secretary to administrative leaders of the convention. She started her retirement by attending the Golden Jubilee Congress of the Baptist World Alliance in London last July.

W. Hubert Porter Is Assistant General Secretary

W. Hubert Porter, formerly pastor of the First Baptist Church of Nashua, N. H., is now assistant general secretary of the American Baptist Convention. In this newly created position, Mr. Porter will be associated with General Secretary Reuben E. Nelson at the headquarters office in New York city. He was a member of the General Council for seven years, and completed two terms as president of the United Baptist Convention of New Hampshire. He has been a trustee of the New Hampshire Convention since 1947, and a member of its executive committee since 1947. Since 1952, Mr. Porter has been a member of the General Assembly of the National Council of Churches, and he is now one of eight American Baptist members of

a SECRET PLACE representative SPEAKS



I am *The Secret Place* representative in my church. I estimate the number of copies needed each issue for pastoral distribution . . . the church school and other groups . . . mailing with the church bulletin. When every need is tabulated I place an order on consignment. I also stand at the door with the pastor distributing the copies upon their arrival, which is two or three weeks before the opening date of the issue, and I always make a point of having an ample supply. My big joy is getting a copy into each home.

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THE SECRET PLACE



Home of new Huntly Memorial Baptist Church, Niles, Mich. Ground-breaking took place on May 1. Photo was taken on May 30. See story on page 41



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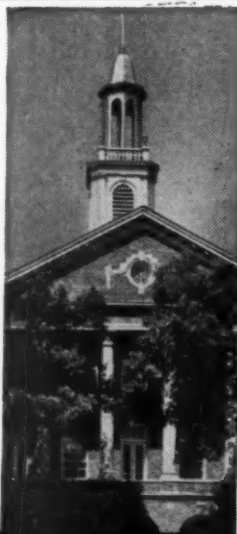
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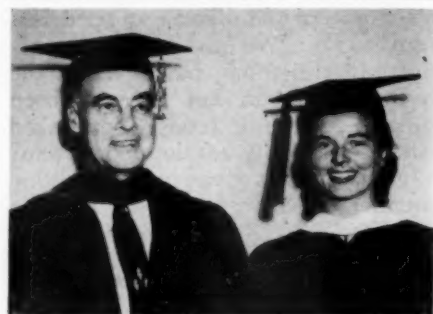
CENTRAL BAPTIST THEOLOGICAL SEMINARY

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Seminary Heights

Kansas City, Kansas

its General Board. He was one of the twelve official delegates of the American Baptist Convention at the Second Assembly of the World Council of Churches in Evanston, Ill., in 1954. He is a past president of both Holyoke, Mass., and the Nashua, N. H., council of churches.



Marlin D. Farnum, of the American Baptist Foreign Mission Society, received honorary degree of doctor of divinity at Keuka College, June 12. His daughter Rosemary, student-government president, received B.A.

\$182.65 for Missions Instead of Memorial Flowers

When Mrs. George W. Roberts, of Eureka, Calif., passed away, friends contributed \$182.65 for missions, instead of sending memorial flowers. Mrs. Roberts was a leader in missionary work in the First Baptist Church, Eureka, and was also at one time a member of the board of managers of the state convention. Her daughter, Mrs. John Jamerson, also a member of the Eureka church, asked Gregory S. Morony, pastor, to divide the money between missions in Haiti and Japan, because of the special interest of her mother in those fields. A native worker will be trained in Haiti and a contribution will go to Rev. and Mrs. Raymond P. Jennings, our missionaries in Japan.

Humble Burman Layman Is Great Christian Witness

"Over one hundred Christian workers and leading laymen attended the Bible conference. Our hearts were warmed by the reports from many areas of the field of a renewed evangelistic zeal among the Christian people, and evidences of deepening interest among many of the non-Christians." So write Missionaries Paul and Elaine Lewis, stationed at Pangwai, Burma. They continue: "We are especially thrilled with the work being done by one of the 1952 graduates of our Bible school, Ca Mvuh (Mr. Horse) by name. Ca Mvuh was not one of our brighter students. In fact, we often wondered just how the Lord would use him. At graduation time, when

MISSIONS

each student was called by the leaders to discuss what work he should go into, some of the men were quite disappointed when Ca Mvuh said: 'I feel that God wants me to go back and till my fields, but I shall spend all the time I can witnessing for Christ, and showing the people what a fully consecrated layman can do for the Lord.' With a tremendous shortage of pastors and evangelists, some felt critical of his decision. All of that criticism has melted away now, however, because Ca Mvuh has indeed shown what the Lord can do with a fully consecrated layman. Because of his tireless ministry of witnessing to the redemption God offers to man through Christ, many people in his area have given their hearts to the Savior. Even some of the Christian pastors and teachers testify that they have been revived through the patient, humble, but always zealous witnessing of Ca Mvuh."

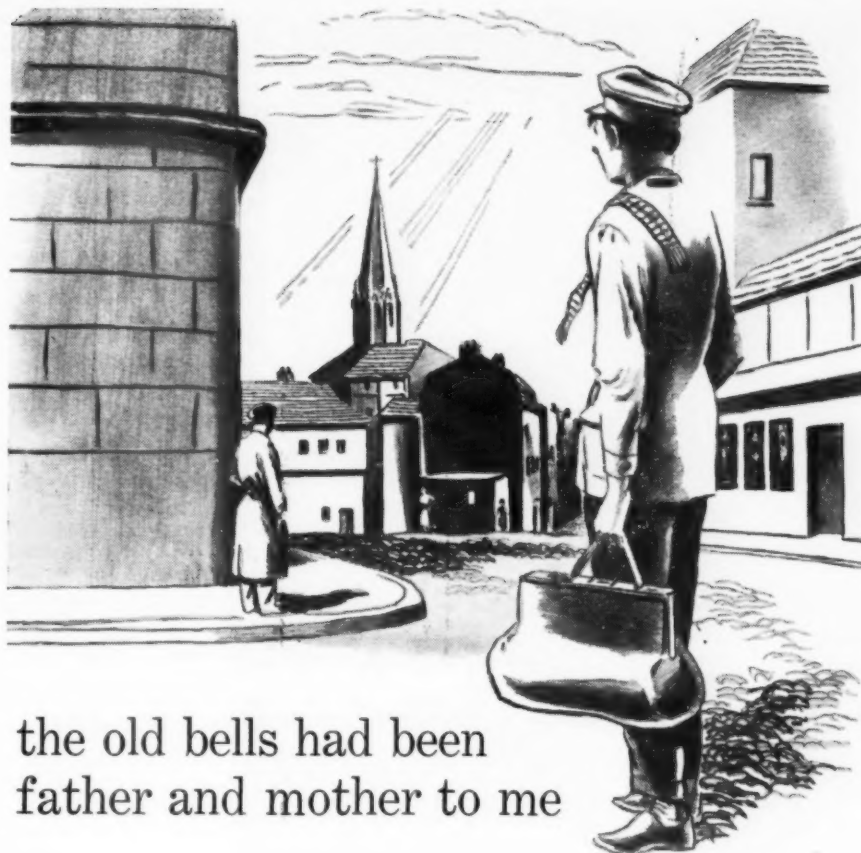
Wilbur W. Bloom Goes to Pennsylvania

After ten years as executive secretary of the Detroit Baptist Missionary Society, Wilbur W. Bloom becomes this month executive secretary of The Pennsylvania Baptist Convention. He succeeds G. A. Gabelman, now pastor of the First Baptist Church, Santa Barbara, Calif. In his letter of resignation Dr. Bloom said that the decision he had reached had come "after much turmoil of soul" and "in response to an inescapable compulsion . . . in the face of another great challenge for which the circumstances of the past decade seem to have given me some degree of preparation . . ." So it is that Detroit's loss becomes Pennsylvania's gain.

Cape May Church Observes 185th Anniversary

One hundred and eighty-five years of service to the Lord and to the people around Palermo, N. J., is the record of the Second Baptist Church, Cape May, N. J., remembered at special services June 19. This church is the "daughter" of the First Baptist Church, Cape May, which sent circuit riders through the pre-Revolutionary South Jersey wilderness. A crowd of 170 filled the small colonial church as Norman W. Paullin, of Eastern Baptist Theological Seminary, challenged members to a future of service to match their past. Dr. Paullin explained his attachment to the Cape May church by stating that he first gave his heart to Christ in that church. It was there that he was licensed to preach and there, again, that he was ordained. Personal congratulations were expressed by Congressman T. Millet

September, 1955



the old bells had been
father and mother to me

Sometimes they chided—sometimes they gave a blessing. But always the bells were there—the voice I needed to hear. * * *

I hoped for bells again when we built our new church. And now we were told—we couldn't even afford the steeple!

I don't think I've ever felt so disappointed. I sat, hardly listening to the architect finish his report. Then, one word got through to me.

"Flemish," he was saying . . . "great-voiced bells you can install without a masonry tower, without the cost and hazard of upkeep—"

"WHAT!" It popped out. The architect handed me a small brochure. "This tells you about it," he

said. "It gives you the equivalent of many tons of hand-cast bells in a new electronic carillon that weighs under a hundred pounds . . ."

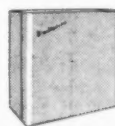
I had to interrupt again. "Wait, you said 'Flemish'?"

He nodded at me. "Yes. You, sir, probably remember those reverent old bells—my GI son tells me some are still there. This new Flemish-Master carillon produces the rich Flemish bells—the silvery English-type bells—and the music of tubular chimes as well—all in one instrument!"

The committee discussion went on, enthusiastic and hopeful now. But my thoughts were far away. *The voice would not be still in our time!*



The new Flemish-Master by Stromberg-Carlson. 25-bell carillon dedicated in First Baptist Church, Brighton, N. Y. in July.



Flemish-Master carillon cabinet—only 31" wide, 37" high, 13" deep.



Electric-action keyboard gives instantaneous response—can be played from any convenient location.



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Well Begun is Half Done

Monsieur Dior and his brethren are not the only group interested in the New Look. The modern world changes so rapidly that "new looks" appear almost daily. Clergymen and seminarians ought to be aware of the changes which have taken place recently in their financial status.

Social Security has altered the picture and the minister of the future will have a chance to have a future. It is, however, mandatory for the clergyman to provide protection for his family during the intervening years between now and retirement and thus complete his security program.

Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!

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1717 — Two hundred Thirty-eighth Year — 1955
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Hand, representative of the second congressional district of New Jersey. Harry F. Findeison, pastor of the church, read greetings from President Dwight D. Eisenhower and from Governor Meyner of New Jersey. In delivering congratulations from the West New Jersey Baptist Association, Everett Crimmings noted that "those who do not prize their heritage will have little challenge for the future." He urged the members of the old church to look forward, upward, and Christward. Harold F. Stoddard, executive secretary of the New Jersey Baptist Convention, described the early history of Jersey Baptists that led to the state becoming a haven of religious freedom.

Roy I. Madsen Joins American Bible Society Staff

The American Bible Society announces the appointment of Roy I. Madsen as secretary of the society's churches department, with responsibility for the cultivation of the society's support by the churches of the country. Mr. Madsen is a Baptist layman. He resigned September 1 as director of the radio and television department of the American Baptist Convention.

Essay Contest Is Announced

The American Baptist Home Mission Society, in cooperation with *Baptist Leader*, announces a historical essay contest for American Baptist churches located in cities of 50,000 or over. Prizes will be awarded the winners through the generosity of Stanley B. Hazzard, who for twelve years has been executive secretary of the New York Baptist City Society and also executive secretary of The Baptist Church Extension Society of Brooklyn and Queens. A similar contest for rural churches was conducted in 1954. A contest for smaller cities is tentatively planned for a later date. Rules governing the city-church essay contest may be obtained from *Baptist Leader*, 1703 Chestnut St., Philadelphia 3, Pa., or The American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N. Y. The contest closes November 1, 1955.

Church Observes 150th Anniversary

Ivan M. Cash, director of town and country work, and E. V. Winder, of the First Baptist Church, Geneva, N. Y., were the speakers at the recent week of services marking the 150th anniversary of the Covert Baptist Church near Trumansburg, N. Y. Also at that time a newly decorated sanctuary was dedicated. H. Donald Buckley is the pastor.

MISSIONS

Letters...

TO THE EDITOR

SIR: Thank you for your superb handling of *MISSIONS*. You are not only keeping up with the past tradition of a great magazine, but are keeping abreast of the best in magazines on missions, if not leading the van. We are justly proud of you as editor.

J. OSCAR WHITE

Steubenville, Ohio

SIR: As a Baptist layman (First Baptist, Indianapolis) I am a sincere admirer of *MISSIONS* and the work of its editors. However, I am forced to agree with the letter of Edward Cuthbert in June *MISSIONS* concerning your editorial in the May issue in which you refer by inference to Billy Graham, Norman Vincent Peale, and religious radio broadcasters in a very slighting way, to say the least. Furthermore, your answer to Mr. Cuthbert was slippery and evasive. I am quite sure that ninety-nine out of a hundred of our readers who read the editorial knew who you were talking about. I also feel sure that the vast majority of American Baptists do not share your opinion as expressed in the editorial.

WALTER H. JUDD

Indianapolis, Ind.

SIR: I have been reading *MISSIONS* for twelve years, and of all the magazines that come to our home, *MISSIONS* is read first—from cover to cover. We know that what we read in this magazine will be true, not hearsay or rumors as we get in some of our newspapers today.

MRS. WALTER L. BULLERS

Erie, Pa.

SIR: I attended the convention in Atlantic City, and I enjoyed it very much. I also enjoyed reading your reports in *MISSIONS*.

I have one objection to raise, and I do not know a better place to register this objection than through your mail box. I object to the use S. H. Miller, of Cam-

bridge, Mass., made of the apocryphal book of Ecclesiasticus. He opened his message with a lengthy reading from the apocryphal book in the same manner as one would read a passage from the Scriptures before preaching. He made no apology nor explanation that this was not a part of the Bible. While we recognize that there is much truth in some of the apocryphal books, we Baptists certainly do not place them on a par with the Scriptures. Some comment from the speaker was definitely in order, so that the audience might not be offended. I feel that Dr. Miller's action was reprehensible, and should not go unnoticed. It was an insult to those who hold the Scriptures to be the Word of God.

C. MARVIN ANDERSEN

Hawthorne, Calif.

SIR: Your splendid report of the Atlantic City convention in the June issue was stimulating! For the benefit of our loyal constituency, may I offer one correction on page 22: "The total as of April 30 was \$7,551,866 an increase of \$1,600,000 . . ." to read "an increase of more than \$2,000,000 over receipts of five years previously," since the total receipts in April 30, 1950, were \$5,461,907.

Also, I am sure the friends of *MISSIONS* will be glad to know that as of June 20 we distributed well over half a million of the Prayer Fellowship cards, following the call of Dr. Johnson for a Prayer Fellowship in our convention.

PAUL SHELFORD

New York, N. Y.

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As I See It

By WILLIAM B. LIPPARD

DURING the Atlantic City convention, which Dr. Slemph has interpreted in the June issue, I took a boardwalk stroll as far as the old Steel Pier. In its ancient, weather-beaten auditorium the convention had met in 1923 and previously in 1918.

Vividly I recalled the episode in 1923, when a pastor precipitated an uproar by coming down front to denounce the keynote speaker as a modernist, and to demand then and there that his address be canceled. Since that unhappy incident we have traveled far on the road to tolerance, fraternity, and unity.

Vividly I recalled also the convention of 1918 and its tense moment when its president lifted up, so that all could see, a battered, blood-stained, bullet-riddled German steel helmet which he had picked up on a battlefield in France. In his unmarked grave in poppy-covered Flanders Fields slept the German boy who had worn it. On that lovely May morning in 1918 the Baptist convention went wild with patriotic ecstasy and anti-Hun frenzy. Surely since 1918 we have moved many miles toward a less hysterical and a more realistic attitude toward war. At least we now recognize its utter futility.

So I thought. Then, suddenly, I remembered the disgraceful scene at the convention in 1944, when a pastor, whom the convention had honored by election as preacher at a preceding convention, had come to Atlantic City as a one-day delegate! Deliberately bypassing the resolutions committee, he stampeded the convention into the most shameful session in Baptist history as he demanded the immediate adoption of his war resolution. Fortunately, after a night of repentant reflection, sanity returned. The convention reconsidered its action and adopted a modified resolution. Perhaps between 1918 and 1944 we really had made a little progress in distinguishing between "patriotic" and "patriotistic," between a hysterical claim that God is on our side and an anxious searching of heart as to whether we are on his side.

Yet I wondered how this year's convention would have behaved if last May the United States had been at war with Russia instead of facing a more hopeful peace outlook as portrayed by Secretary John Foster Dulles in his television report just before the convention opened. Had this been another war convention of Baptists, would there have been an outburst of violent, anti-Russian, holy-crusading, patriotic fervor? Like an organist in producing a titanic tonal climax, would the convention have pulled out all the organ stops and indulged in an orgy of anti-Russian frenzy? Your guess is as good as mine.

Meditating further, I recalled the convention of 1940. The United States was still neutral in the great conflict in Europe. Pearl Harbor was seventeen months away. In that calm and objective atmosphere the convention registered its "*stern opposition to any intervention by the armed forces of the United States either in Europe or in Asia.*" (Italics mine.) Some delegates who thus voted must have had ominous premonitions that one major result of the Second World War was to be the transfer of millions of people from the dictatorship of Adolf Hitler to that of Joseph Stalin, and that communism was to reign supreme from the Elbe River to the China Sea.

Finally, in my musing on the old Steel Pier, I recalled the Atlantic City convention of 1947, with its magnificent World Mission Crusade achievement of \$16,163,601 pledged for world reconstruction, world relief, and missionary expansion in a world that had horribly experienced its dire need of the redemptive and healing mission of the Christian church.

In the thirty-seven years since the war convention of 1918, we Baptists have really made progress. Any church historian who studies the records of the six Atlantic City conventions (1918, 1923, 1940, 1944, 1947, and 1955) will look upon them as six significant mileposts on our long trek toward Baptist unity, global outlook,

and the acceptance of larger responsibility for Baptist world service.

It takes a long time to extinguish hatreds propagandized and sustained by war. In Australia, the Government recently objected when the Japanese War Dead Commission wished to erect a memorial stone for Japanese soldiers who lost their lives in several Pacific areas. The inscription on the stone was to have been: IN MEMORY OF THOSE WHO FELL IN WORLD WAR II WITH ARDENT PRAYERS AND HOPES FOR THE ETERNAL PEACE OF THE WORLD. What could possibly be wrong with such a tribute and such sentiment for peace? Because of stiff Australian opposition the inscription will simply read: THIS STONE MARKS THE PLACE FROM WHICH JAPANESE WAR DEAD WERE REMOVED BY THE GOVERNMENT IN 1955. In Japanese the inscription will read: "In memory of Japanese war dead, erected by the Japanese Government." This incident, reports Worldover Press, shows that "Australian hatred of Japanese will take a long time to eradicate." Yet in contrast, the Australian Government is satisfied to leave its own war dead in Japan. They rest in a large Yokohama cemetery and their graves are cared for by the Japanese as a sacred trust. It is not surprising that the rearmament of Japan, urgently demanded by the United States, is not favored by other people in the Pacific area who suffered grievously under Japanese militarism fifteen years ago.

The New York State Presbyterian Synod recently set \$3,600 as the minimum annual salary of a Presbyterian minister, plus parsonage or additional allowance for rent. This is still below the average of \$3,709 to United Presbyterian ministers, and \$4,225 to Episcopal ministers. The average paid to Baptist ministers has never been accurately calculated, but the Ministers and Missionaries Benefit Board informs me that \$4,000 is the approximate average paid to ministers enrolled in the board's pension plan. That low figure must be considered against the present inflationary cost of living. Some months ago *The New York Herald Tribune* charted the dollar's purchasing power at 100 cents in 1940 and 52 cents in 1955. Therefore any pastor whose salary was \$2,750 in 1940 was in better circumstances than any pastor with a salary of \$5,000 is now. Thousands of Baptist churches need to adjust their pastors' salaries to conform to present economic conditions. If the chairman of your board of trustees is not a MISSIONS subscriber, you might call his attention to this paragraph.

September, 1955

EDITORIALS

HOWEVER RELUCTANTLY any of us may face up to the facts of life, for most of us summer is fast slipping away and fall is close on its heels. Very soon the last long lines of vacationists will be struggling back from seashore and mountain resorts, children will be returning to school or going for the first time, and baseball's world series will be the talk of town and countryside alike. Sunday for Sunday, more people will be in church school and church than during the three months previously. Pastors, teachers, leaders, committees, deacons, trustees—all will be getting back to work with new zest and a fresh sense of mission. Summer is about over now, and it is time to get down to serious business once again. The new church year is here, with plenty of work to be done. Moreover, this work will not be done unless the persons responsible for it pitch in and do it. That includes all of us—all who belong to a church, all who bear the name "Christian." We are responsible—each and all of us, with no exceptions.

Short Year, Extra Effort

EXACTLY ONE-HALF of the current fiscal year is over! This, of course, is a short year, of only eight months, beginning May 1 and ending December 31. And the first four months were summer months—a time when our churches normally accomplish less than they do in the other seasons. So, if the work we were considering in the preceding paragraph is to be done, sufficient extra effort is in order *now*. Now is the time for all good American Baptists to come to the aid of their pastors, their finance committees, their treasurers, their missionaries in many lands. The Unified Budget for this short year is \$5,161,927, with only one special offering for this period. It follows, therefore, that all of us should pay our pledges promptly and put a little more into the World Fellowship Offering than we had planned. It follows also that church treasurers should send to state or national offices all the money that should go there—and send it promptly, so that these offices may close their books without having to borrow more money to add to that which the short year has forced them to borrow already. And the reason for a little extra effort in making the World Fellowship Offering a large success is this: Inasmuch as there is no America for Christ Offering in the short year (an offering which comes normally in the spring), what might well be a record World Fellowship Offering this year would benefit our entire convention. This is the way the Finance Committee put it in its report at Atlantic City: "By agreement among the national societies most immediately concerned, a plan has been worked out and

incorporated in the budget of the short year to offset in some degree the effect on income of the fact that no America for Christ Offering is scheduled during this period. For this period only, the undesignated allotments of the participants in that offering are increased, and those of the participants in the World Fellowship Offering are decreased, in order to bring about a certain amount of equalization between the two groups." So, let us make this a record offering—and undesignated.

Emphasis on Europe In World Fellowship Offering

SINGLED OUT for special emphasis in this year's World Fellowship Offering, is Europe. As many of us attended the London congress of the Baptist World Alliance in July, and made side trips to the continent either before or after the congress, Europe was a happy choice for special emphasis at this time. Here, seeing is believing, indeed. Who can see the handful of European Baptists, struggling against great odds, and be indifferent toward their needs? Although we do not regard Europe as a mission field in the sense of sending missionaries to the continent or of assuming responsibility for the work of European Baptist groups, yet we do assist these groups in many ways. Edwin A. Bell, who lives in Zurich, Switzerland, is the European representative of the American Baptist Foreign Mission Society. His responsibilities and services are many, as he counsels with Baptist groups concerning their needs and submits recommendations to the society for necessary appropriations. His field is comprised of the countries in which American Baptists have special interest. These countries, with the numerical Baptist strength in them, are as follows: France, 2,500; Belgium, 400; Holland, 6,700; Germany, 100,220; Norway, 7,400; Denmark, 7,240; Finland, 3,200; Poland, 5,000; Czechoslovakia, 3,300. In addition, through Dr. Bell, American Baptists maintain fraternal relationships with Baptists in Sweden, who number 17,000; Great Britain and Ireland, 338,000; Switzerland, 1,300; Italy, 400; and Spain, 1,800.

More About Atlantic City

ATLANTIC CITY, 1955, now belongs to history, but what happened there will be current for a long time to come. Who can forget the noteworthy addresses on the central theme—"According to the Eternal Purpose"? Although it is quite easy to get lost in the clouds in discussing this lofty theme, yet most of the speakers at Atlantic City wisely kept it down to solid earth. Some

interpreted it as a great missionary theme, as indeed it is. So, why not begin next year at that point and make Seattle a great missionary convention? And may we suggest the same theme that was chosen for the foreign-mission study this year: "The Christian Mission in a Revolutionary World." Could a more timely theme be found? What theme could sound more clearly the keynote that should be sounded in all our cooperative work? Let next year's program committee please take note. And there is another thing that will make Atlantic City live as a great convention. It is the sound wisdom with which it dealt with the problem of national headquarters. When it became apparent that the delegates were about equally divided with respect to New York and the Midwest locations, the General Council asked for time for further study. Had it been a matter of moving all, or even most, of the national societies and boards to a headquarters building, whether in New York or in the Midwest, the problem would have been much simpler than it was. But the discussions at Atlantic City revealed that not all the societies and boards were so minded. And the cost of a move to the Midwest kept bothering the delegates. How could the denomination afford to spend upwards of \$2,500,000 for this purpose, even if the money were in sight? And definitely it was not in sight at Atlantic City! So the General Council is to be commended on suggesting that the societies and boards stay where they are, without making long-term commitments, until 1957 or 1958, at which time the matter may be brought up again. Meanwhile all of us may learn that it takes more than a headquarters building, more even than a headquarters building in a central location, to make denominational unity. Southern Baptists, for example, have major boards in four widely separated cities (Richmond, Atlanta, Nashville, and Dallas), yet who among us would so much as question their essential unity? Unity springs, not so much from geography or proximity, as from aim and purpose. The determining factor is a sense of mission—the unifying bond of a common calling to Christian evangelism and service around the world.

Visas to India Harder to Get

IN OUR ISSUE for March, 1955, there appeared a statement by the chairman of the foreign department of the American Baptist Foreign Mission Society regarding the entry of missionaries into India. Since then a further development has caused the society much concern. On April 7 the Indian press reported that the Central Government had effected changes in passport rules to tighten regulations governing entry of foreign missionaries into India. It was stated (1) that missionaries newly appointed for service in India will be admitted only if they have outstanding qualifications or are specialists in a field of endeavor in which Indian nationalists with sufficient qualifications are not available; (2) that, normally, missionaries who leave the country after five years or more of service will be permitted to return; (3) that missionaries now in India will be allowed to continue their work unhampered, provided they are not involved in "antinational activities"; (4) that missionaries from Commonwealth countries will now be required to secure visas for entry into

India (visas have not been required of British and Canadian citizens) and that the new regulations will apply to them as well as to other foreigners; and (5) that permission of the Government must be secured before foreign missionaries in the country may "expand their activities through new branches or institutions." Steps are being taken to ascertain just what the Government of India will recognize as "outstanding qualifications," so that prospective missionaries may be properly prepared. It should go without saying that, although every effort is being made to develop well-qualified nationals for positions of responsibility in Christian service, church organizations in South India, Bengal-Orissa, and Assam still request new missionaries to replace those who have retired and to cooperate in contributing through churches, schools, hospitals, and other institutions a distinctively Christian element to the young, independent republic of India.

Time to Get On With Desegregation

ACROSS THE NATION as schools open this fall, school authorities will be faced with the necessity of doing something about the Supreme Court's May 31 ruling implementing its decision of May 17, 1954, that "segregation of children in the public schools solely on the basis of race . . . deprives the children of the minority group of equal educational opportunity," and so is unconstitutional. The May 31 ruling reaffirms and extends this decision by declaring that "all provisions of federal, state, or local law requiring or permitting such discrimination must yield to this principle"; places directly upon local school authorities responsibility for integrating their schools, and directs federal district courts to see to it that school authorities comply; sets up criteria for getting the work of desegregation done within a "reasonable" time. The point of immediate concern is that a definite start be made—and made in good faith. The court wisely provided for ample time in which to work out the many intricate problems involved, but assumed that the district courts would not tolerate intentional delays and subterfuges. As was to be expected, some sections of the South reacted defiantly when the court's ruling became public. But that reaction was by no means unanimous. One of the most encouraging statements was made by *The Courier-Journal*, Louisville, Ky., with regard to the possibility of "a gigantic delaying action" in some states. "Any such delay," declared that newspaper, "will be the product of passion rather than wisdom. The subterfuge of pretending the public school systems are now private would certainly be held unconstitutional." With reference to the constitutional principles involved, this same newspaper continued: "These principles are perfectly clear. A citizen is a citizen whether rich or poor, black or white. He deserves the same protection under the law as his fellow; his children deserve the same education in the same tax-supported school system as the children of his neighbor." Perfectly clear, indeed, but so very strange that it took a Supreme Court decision to spell these principles out in order that democratic, freedom-loving Americans might recognize them for what they are and make them operative in our common life! We ought to practice our democracy.

Revolution and Justice

READERS of this magazine since November, 1953, have already had a preview of this year's mission-study themes. For those who have just joined us, however, as radio and television announcers say, the foreign theme is "The Christian Mission in a Revolutionary World," and the home theme is "Indian Americans." Both themes are timely, both vitally important.

■
In November, 1953, in an editorial entitled "A World in Revolution," we called attention to a statement by Bernard M. Baruch in August, 1951: "The masses everywhere are on the trek and cannot be stopped, . . . The democracies must turn their backs on the era when the masses were exploited and down-trodden. It must be our crusade to get the masses on our side everywhere in the world."

The editorial then turned to sections of the world where the masses were indeed on the march—Hong Kong, India, the Middle East, Africa, Western Europe. This, in part, is the way we put it:

"In Asia there are millions of homeless, hopeless, heartless people, often hungry and desperate, who are the victims of interminable political conflicts, endless wars, and age-long neglect.

"Before the Second World War, Hong Kong had a population of less than a million. Today its housing facilities and streets are bulging with two and a half million. Clinging to the steep, cliff-like hills around the city are thousands of miserable shacks, made of every conceivable kind of cast-off building material. These are the homes of three hundred thousand squatters, mostly refugees from Communist China. . . .

"In Calcutta, whose population jumped from two and a half million to an estimated five million in five years, after the independence of Pakistan, in 1947, the plight of hundreds of thousands of homeless people is almost as incredible as it is indescribable. These people are living on the streets, in the parks, in the railway stations, on the railway platforms—anywhere they can find a few square feet of space not occupied by someone else. . . .

"In South India, where famine has stalked relentlessly in recent years, gaunt, wistful, ghostlike figures trudge the dusty roads and walk the hot pavements in aimless procession. More wells and better methods of conserving the precious rainfall would make a world of difference in their manner of life, but to the listless people these are far, far away."

So we found the masses on the trek and realized that they could not be stopped. In Asia and around the world there was economic and social revolution—revolution that demanded a better life for the common man.

■
Facing up to the causes back of all this, we continued:

"A quick answer, but one that is almost totally wrong, would be to say that the Communists are to blame. In some areas, undoubtedly they are, but by and large they are not. Revolution is older and more

universal than communism, and it would continue if communism were stopped in its tracks tomorrow. Rather than saying in every instance that communism is responsible for starting revolution, it is far more accurate to say that communism breeds and fattens on revolution—rather, on the conditions that cause revolution: poverty, disease, hunger, exploitation in all its ugly forms. Taking advantage of these very conditions, Communists manipulate revolution, twist it to their own evil ends. They make rash but high-sounding promises to the masses, and the masses accept them. Having nothing to lose, so far as they can see at the time, what else is there for the masses to do?

"So the causes of revolution are deeper, much deeper, than Communist agitation. Go down far enough and you will find that they are one with the poverty and the hunger of the dispossessed and down-trodden masses of humanity. . . ."

■
Turning to ways of dealing with these problems, we put it thus:

" . . . we have only to mention the importance—indeed, the urgency—of technical assistance and financial aid, with no strings attached, to the underdeveloped areas of the world. We have only to mention the importance—indeed, the urgency—of our missionary program of preaching, teaching, and healing in our day. The closer that missionary program gets to the people—to their elemental physical, intellectual, and spiritual needs—the more effective it will be in turning revolution from violence to peace and fullness of life for all the people in the world."

The following month, December, 1953, in a follow-up editorial on "Peace by Counterrevolution," we continued the argument:

"The doctrine of new life and new hope for underprivileged peoples did not originate with the Communists, and so does not rightly belong to them. That doctrine, clearly outlined by the prophets of the Old Testament, comes to full expression in the Christian gospel. Unfortunately, however, it is largely by the default of the people called Christians that Communists have taken up this doctrine and are preaching it with fervor today."

■
The home-mission theme, "Indian Americans," has come into view in more recent months. In May, Edmund C. Shaw told the story of the production of the motion picture "Song of the Shining Mountains," which, though intended for interdenominational use, is actually a transcript from our work among the Crow Indians in Montana.

In our June issue appeared an article by the editor, "Arizona Journey," which contained a section on our work among the Indians of Arizona.

There will be other articles on Indian Americans in the months to come. All will point up the need for justice in dealing with this highly exploited and sadly neglected minority group of American citizens.

Emphasis On EUROPE

Singled out for emphasis in this year's World Fellowship Offering is Europe. Struggling groups of Baptists there need our assistance

By MARLIN D. FARNUM

WHAT? You Baptists are carrying on missionary work in Europe?" This question has been asked many times, both directly and indirectly, frequently by the slightly raised eyebrows of persons who are of the opinion that the old established churches can meet the situation.

The answer, of course, is that American Baptists are not doing missionary work in Europe in the sense of sending personnel, or directing the programs of Baptist Unions; but through the Foreign Mission Societies and their one representative in Europe, American Baptists do maintain a relationship of hearty fraternal assistance to fellow Baptist groups in some eight countries.

"But," the questioner might continue, "isn't Europe Christian? Didn't we receive our Christian heritage from there?" Let one who has had extensive experience in Europe and unusual opportunities for observing the religious situation make reply:

The greatest religious discovery of the twentieth century is that Europe, the cradle of Christian culture, is its own major mission field. . . . Two world wars and the half-century in which they occurred have thrown a totally different light upon a continent that for centuries took its Christianity for granted. Today it is doubtful whether even the culture of Europe can be called Christian. Millions of Europeans are not merely outside the church but outside of Christendom itself; that is they have been brought up in a non-Christian environment. —STEWART WINFIELD HERMAN, *Report from Christian Europe* (Friendship Press, 1953), p. 12.

Moreover, it is startling indeed to discover that the number of Christians per 100 population in France is only 28—and that the same ratio is given for the Belgian Congo. This latter is recognized as a mission field!

Then there are the stirring calls for assistance from our fellow Baptists on the Continent—comparatively small minority groups in predominantly Roman Catholic or state-church countries. While we wholeheartedly cooperate in the ecumenical movement, we still need to take advantage of every opportunity for strengthening the Baptist emphasis on the priesthood of the believer, the New Testament as the sole basis for faith and practice, and full religious liberty.



German Baptist young people attending vesper services — typical of thousands interested in religion

And so we cooperate with the Baptists of Europe by sending to them Dr. and Mrs. Edwin A. Bell as fraternal representatives. They bring immeasurably wise counsel and inspiration to pastors, laymen, laywomen, and youth. Cooperation is further achieved through undergirding significant programs with some of the funds which American Baptists have placed at the disposal of the American Baptist Foreign Mission Society. Achievements thus made possible are such as the following reported by Johannes Arndt, director of youth work for the Baptist Union of Germany:

I am so glad that the evangelistic spirit among our young people was not decreased during this year. Special campaigns were held at many places.

Year after year my main interest is centered around leadership training. Among the large number of weekly and week-end courses, one of the strongest was a four-day course for evangelistic work among the youth. One hundred and eighty youth workers took part in this. The spirit was wonderful.

Leadership training in our Youth Seminary in Hamburg is of great importance. Each course takes between fifteen and twenty youth leaders for a period of about three months. It means that these young people have to give up their work for this time and also to pay for board and lodging. I am glad to see that the young people are prepared to do this in order to become better Sunday school teachers and youth leaders.

During this year we had from five to eight students from the Soviet Zone in each course of the Youth Seminary. Our Western young people did not hesitate to pay for the friends from East Germany. . . .

You know that you had a part in all this through your interest and the financial help which came through you to us.

SPECIAL EMPHASIS in the World Fellowship Offering this year is being placed on Europe, with a view to undergirding the evangelistic outreach in that land and of developing strong Baptist churches. The program for the use of World Fellowship Offering funds allocated for Europe has been drawn up on the following basis:

(1) *Church Extension.* In several areas Baptist

MISSIONS

groups are faced with very challenging evangelistic opportunities. In Brussels, a new church was established three years ago. In France, projects are planned for important centers such as Lyons and Strausbourg. A small Baptist group meets in a tiny building in a strategic city half-way between Paris and Bordeaux. The quarters, however, are not at all suited for church services. A comparatively small amount of World Fellowship Offering funds would enable this group to become well established.

(2) *Leadership Training.* Few pastors of Baptist churches in Europe have had the same opportunities for training as many American ministers. They are eager to avail themselves of any opportunity offered for leadership training conferences. In Finland, last year, a three-month course was given for pastors, none of whom had had more than primary school education, plus some special Bible study. It is supremely important that laymen assume greater leadership in the life of European Baptist churches. To that end, Dr. Bell has been active in sponsoring laymen's institutes. World Fellowship Offering funds will undergird an extension of this program of leadership training.

(3) *Student Evangelism.* A spiritual vacuum left by the Second World War is still to be filled. Students are eagerly searching for the truth by which their lives can be directed. In Germany, an active student program is reaching students, not only of the West, but also of the East. No more strategic use can be made of World Fellowship Offering funds than the strengthening of the student programs which Baptist Unions on the Continent are following.

(4) *Women's Program.* While Baptist women in Europe play a very large part in the evangelistic witness, they are eager to have all assistance which can be given. So there are conferences and institutes for the special preparation of women, that they may more adequately assume their responsibilities in the churches. Study materials and the special training of leaders are elements in the women's program which can be strengthened with World Fellowship Offering funds.

OUR CONCERN for the Baptist witness in Europe is part of our total concern for the winning of men and women everywhere to the saving knowledge of Jesus Christ. This is well set forth by Dr. Herman in the following:

The outlook for Christianity in Europe depends upon the answer given to the issues facing European Christians today. It depends upon fanning into large fires of repentance and renewal the small sparks that undoubtedly glow like the campfires amid a slumbering army all over the dark face of the old world. Nor is this a purely European affair. For Europe today is merely one segment of the front that stands in need of the assurance that the whole of Christendom is ready not only to come to its defense, but to help it in launching irresistible crusades of love for the conquest of the world in the name of Jesus Christ. Therefore the state of the Christian church in Europe is the business of Christians all over the world.—*Report from Christian Europe*, p. 199.

Thus has Dr. Herman stated the case for the evangelization of Europe—*now*. The argument is unassailable. It demands positive action.

September, 1955

Mission Cameos

7. Belgian Congo

By LEONARD GITTINGS

I STOOD with four African pastors in the middle of a pool of water surrounded by a small Congo forest. Stretching from the water up the wooded slope toward the village above, were five long lines of Bayanzi men and women. There were one hundred in each line, five hundred in all. We proceeded to baptize them five at a time, while the great crowd surrounding the clearing sang their hymns in harmony that was inspiring to hear.

This response to the gospel had been going on for some time; it continues today. Converts had come, not in tens only, nor even in hundreds, but in thousands, giving to American Baptists one of the greatest ingatherings of believers in the whole of their missionary history. During the year when this ingathering took place, we had baptized over six thousand at one station alone, and there still were thirteen thousand in the villages who were passing through their year of instruction and preparation for baptism.

It all started in 1884, when the Livingstone Inland Mission of England asked the American Baptist Missionary Union to take over their mission field in the Lower Congo. Came the pioneers—Henry Richards, missionary leader of the awakening at Banza Manteke, known as "Pentecost on the Congo"; Doctors William Sims, Catherine Mabie, William Leslie, identified with Leopoldville, Kimpese, and Vanga, respectively; William Moody, Peter Frederickson, Joseph Clark, P. A. MacDiarmid, and Paul Metzger, of the Lower and Middle Congo.

Their work prospered, spreading some eight hundred miles inland, reaching Bakongo, Bambala, Bahungana, Bayanzi, Basuku, and Bayaka peoples. The pioneers were joined by other missionaries, some of whom are now rounding out a quarter-century or more of service. Their story is a saga of missionary achievement.

They all have one purpose—to bring Christ to the people among whom they serve. They are evangelists, doctors, nurses, teachers, builders, administrators, some of them combining several of these responsibilities. The setting varies from the primitive villages of the Bayaka and Basuku to a great metropolis like Leopoldville, with its fifteen thousand whites and three hundred thousand Africans. The missionaries preach in the villages, conduct widely scattered school systems, develop Bible schools, operate dispensaries, clinics, and hospitals, and give themselves to far-reaching administrative tasks.

Industrial towns, commercial areas, mining centers—all are transforming once-primitive Congo life. The country now produces half of the free world's uranium, almost three-quarters of its radium, 70 per cent of its industrial diamonds, not to mention the vast resources in copper, tin, and cobalt.

From Banza Manteke to Vanga, some sixty missionaries are committed to an all-round Christian ministry. The returns so far have been tremendous; the door is still wide open; we can still gather a great spiritual harvest among these people to whom Christ is proving to be sufficient for all their needs.



Royal Albert Hall filled to capacity as Baptists from sixty lands gathered for fiftieth-anniversary congress



President F. Townley Lord as he delivered address commemorating the founding of the B.W.A., in London, 1905

London, 1955

A report of the Jubilee Congress of the Baptist World Alliance, London, England, July 16-22

By JOHN C. SLEMP

Assisted by GLENN H. ASQUITH

EIGHT THOUSAND FIVE HUNDRED Baptists from sixty countries gathered in London, England, July 16-22, for the Jubilee Congress of the Baptist World Alliance. It was the largest meeting of Baptists that Europe had ever had. Most of the sessions were held in Royal Albert Hall, where the alliance was formed in 1905. At that time Baptists throughout the world numbered approximately six million; on this anniversary they numbered nearly twenty-one million.

Opening Session

High above the platform as the delegates gathered for the first session was a huge symbol of the Baptist World Alliance, and to the left and the right of it were streamers bearing the congress theme: JESUS CHRIST, THE SAME YESTERDAY, TODAY AND FOREVER.

In the chair was President F. Townley Lord, of Great Britain. Assisting him were General Secretary Arnold T. Ohrn, of the United States; Past President C. Oscar Johnson, of the United States; and Vice-Presidents W. L. Jarvis, of Australia; Sadamoto Kawano, of Japan; Louie D. Newton, of the United States; Manfredi Ronchi, of Italy; W. C. Smalley, of Canada; and Gunnar Westin, of Sweden.

At this moment, however, all eyes were fastened on a distinguished guest seated on the platform—Geoffrey Francis Fisher, archbishop of Canterbury and president of the British Council of Churches, who delivered one of three addresses of welcome.

With regard to the ecumenical movement, Dr. Fisher declared that some think its pace is too slow, failing to look back fifty years to see how much progress has been made. Others say its pace is too fast. Dr. Fisher then spoke of things that had happened in the Church of England in recent weeks (the effecting of a closer relationship with the Church of South India and an invitation to British Methodist churches to join in conversations about church relations) that had caused many of its members to think that the ecumenical movement was getting out of hand. Then he said: "You Baptists will, of course, take your own time. . . . We have all much to bring and to offer each other for the enrichment of the one church, for the unity of which our Lord prayed."

Later, the congress *Bulletin* interpreted the archbishop's statement as an invitation to Baptists—in particular, "some Baptists [who] have been understandably shy of ecumenical affairs"—to look afresh at their relations with the worldwide church, as much as to say:

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Third from right, C. Oscar Johnson is ready to assist President Lord (left), General Secretary Ohn (right)



No distinctions of race, class, political ideology, or even theology in this worldwide Christian fellowship

"We Anglicans have come much closer to you in taking these steps . . . and will you not now see whether you can come closer to us?"

Early in this session the delegates heartily approved a brief message to Queen Elizabeth II, which was signed by President Lord and General Secretary Ohn. The large audience then joined in singing "God Save the Queen." At a later session, Dr. Lord read the Queen's gracious reply.

Delegation from Russia

Most of the delegates were from the United States—more than 3,400. Next in order was England—more than 1,500. There were nearly 500 from Canada, 300 from Germany, 270 from Sweden. Australasia sent nearly 400, Asia about 75, and Africa about 70. (Figures incomplete at the time of this report.)

For the first time since 1928, Baptists of the Soviet Union were represented, with a delegation of nine. Among these were Jakov Zhidkov, president of the All-Union Council of Evangelical Christian-Baptists; Alexander Karev, general secretary; Alexei Andraev, superintendent of the Ukraine; and Nikolai Levindanto, superintendent of the Balkan area.

There was enthusiastic applause when this delegation was presented, and once when reference was made to the joy of the other delegates in their presence at the congress, the Soviet delegates, seated in their box in the second tier to the left of the platform, waved to their fellow Baptists in the arena and on the platform below. If there was an Iron Curtain in Royal Albert Hall that day, it was not visible to the human eye or discernible to human perception. Visible and discernible to all, however, was the spirit of Christian fellowship that breaks down all barriers that separate men, whether theological, national, political, or ideological.

Speaking for the Russian delegation during the roll call of the nations at the close of the session, Mr. Zhid-

kov said, in part: "It is a great bond which unites us . . . that which is found in our program and on the banner around the wall: 'Jesus Christ, the same yesterday, today and forever.'"

At another session, General Secretary Ohn, in making his report, expressed gratitude for the presence of the Russian delegates. Then he asked, rhetorically: "But why are our Polish and Czechoslovakian brethren not here? Where are our fellow believers from Hungary, Rumania, and Bulgaria? And what about our brethren from China?" Dramatic silence gripped the audience as the speaker continued. Said he: "Let us hope that the coming of our friends from the Soviet Union, and likewise the presence here of five delegates from East Germany, may mean that the unnatural barriers that separate nations from nations and Christians from Christians have started to crack and crumble."

Message to Geneva

At the close of this report, President Lord read a message, signed by himself and by General Secretary Ohn, which he proposed should be sent to the heads of the Governments of France, the Soviet Union, the United Kingdom, and the United States, then in conference in Geneva. That message, unanimously approved, was as follows:

BAPTIST WORLD CONGRESS REPRESENTING OVER TWENTY MILLION CHURCH MEMBERS FROM SIXTY COUNTRIES, MET IN ROYAL ALBERT HALL LONDON RESPECTFULLY GREET YOUR EXCELLENCIES AND EXPRESS THEIR THANKFULNESS FOR YOUR MEETING AT THIS TIME AND YOUR INTENTION TO PLAN FOR PEACE AND NOT FOR WAR STOP BELIEVING THAT THE PRESENT MOMENT IS CRUCIAL BUT FULL OF HOPE THEY ASSURE YOU OF THEIR SUPPORT IN YOUR EFFORTS AND THEIR EARNEST PRAYERS FOR THE GUIDANCE OF ALMIGHTY GOD IN YOUR DELIBERATIONS

Then came an unforgettable moment: two prayers—the first by Alexei Andraev, of Russia, and the second



Layman Frank A. Nelson, president of the American Baptist Convention, responding to roll call of nations

by Forrest Feezor, of the United States. The one was in Russian, the other in English; both were for understanding among the nations and for the success of the Geneva conference. Before Dr. Feezor began to pray he clasped hands with Mr. Andraev and requested all in the audience to clasp hands also, each with the person or persons near by. The audience then sang "Blest Be the Tie That Binds Our Hearts."

So did men and women of many races and tongues and cultures unite in prayer and song, conscious of a fellowship that transcends all the barriers that separate men from their fellows. It was a symbol of what Christ can do for the world.

More About Russia

At a later session, Alexander Karev moved his large audience deeply as (through an interpreter) he spoke fervently on "Christ in the Church." He challenged preachers to make Christ central in their sermons, and all Christians to dedicate their lives to him. More than once during the address the audience broke into spontaneous applause, and at the close hundreds crowded to the platform to greet the speaker.

At a still later session, Jakov Zhidkov said that in Russian Baptist churches there was a testing period of one year before prospective members were baptized; that the churches were noted for the simplicity of their faith and their devotion to the Bible; that the churches were always filled with worshipers; that offerings were sufficient to carry on their work; that a new edition of the Bible and a hymn book were being published. He said that there were about 500,000 Baptists in the Soviet Union, 4,000 of them in Moscow.

Keynote Address

"The Changeless Christ in a Changing World" was the subject of the keynote address, by Lawrence A.



"Christ in Everyday Life" was the subject of a memorable address by Joseph H. Jackson, of Chicago, Ill.

North, of New Zealand. After calling attention to the changes that science has wrought in human affairs, having unleashed forces "capable of wiping man off the face of the earth," of the social revolution that is on the march the world over, and of the restless and menacing tides of nationalism and racialism that are flowing strongly in many lands, he pointed to the one constant force that remains in our day—the church, "the earthly community of the changeless Christ."

Mr. North then spoke of Christ as unchanging (1) in the love which made him one with us men, (2) in his power to save, and (3) in his authority. Christ, he said, is the Son of Man—"not the Son of the East or of the West, of the Nordic or of the Jew, of the bourgeoisie or of the proletariat, but the Son of Man." This Christ identifies himself today with the needs of man as man. So Christians should have a continuing interest in matters pertaining to justice and freedom, the responsibilities and relationships of everyday life, and the healing of the nations.

With reference to Christ as Savior, the speaker cited a passage from Arnold J. Toynbee, the British historian. After examining the would-be saviors of the past, Toynbee then wrote: "And now as we stand and gaze with our eyes fixed on the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Savior, . . ." With reference to this Savior, Mr. North said: "It is our supreme good to trust him, our supreme duty to obey him, our supreme privilege to serve him."

Fiftieth Anniversary

The fiftieth-anniversary session, with Past President C. Oscar Johnson in the chair, fell on July 17—fifty years to the day after the founding of the Baptist World Alliance, in Exeter Hall, London, on the closing day of the First Baptist World Congress, presided over by Alexander MacLaren.



Jakov Zhidkov, of the Soviet Union, speaking through interpreter, tells of Baptist growth among his people

Speaking on "The Baptist World Alliance in Retrospect and Prospect" at this anniversary celebration, President Lord eloquently recalled that day and its significance for Baptists ever since. He paid tribute to distinguished Baptist leaders who had served as president of the alliance—John Clifford, R. S. MacArthur, E. Y. Mullins, John MacNeill, George W. Truett, J. H. Rushbrooke, and C. Oscar Johnson. He recalled the great congresses that had been held through the years—Philadelphia, 1911; Stockholm, 1923; Toronto, 1928; Berlin, 1934; Atlanta, 1939; Copenhagen, 1947; Cleveland, 1950. He spoke of the contribution of Baptists to theology, to the study of the Scriptures, to the place and power of the church in society, and to the total life of men in the world.

With reference to the ecumenical movement, Dr. Lord pointed out the well-known fact that Baptists are divided. As for British Baptists, he said: "We will pray with anybody and work with anybody for the extension of Christ's kingdom. But we do not share the views of those who talk about the organizational divisions of Christendom as 'sin.'" He warned of the danger "of taking the idea of unity in abstraction, as if it were the one shining and resplendent idea which spells salvation in our modern perplexities." His deep concern as he brought his message to a close was a question put by E. Y. Mullins twenty-seven years ago: "Are Baptists constructive enough to survive?"

Seated on the platform at this session were not less than fifteen persons who were present in 1905, when the Baptist World Alliance was born. With them was John W. Johnson, a grand-nephew of J. N. Prestidge, the first American secretary of the alliance. J. H. Shakespeare was the European secretary.

Recurring Emphases

In speech after speech as the congress proceeded, certain emphases recurred again and again.



Herbert Gezork, president of Andover Newton, delivering address on "Our Baptist Faith in the World Today"

One of these was the fact that the Baptist World Alliance is, primarily, not a legislative body with power over the member church organizations, not even a federation of these organizations, but a fellowship. For example, declared G. H. Blackburn, of Australia, in a devotional address: "There are no visible ties that constrain us; we owe no allegiance to any pope or earthly head of a church; but we do acknowledge the Lord Jesus Christ as the great Head of the church, and in our allegiance to him we discover the strongest of the ties that bind us together."

Another emphasis was the missionary nature of the Christian faith. More than one speaker referred to the "deathless sermon" in which William Carey declared, as the modern missionary movement began: "Expect great things from God. Attempt great things for God." Not alone because the congress was meeting in the land of Carey's birth did this emphasis seem to be appropriate; in a worldwide Baptist gathering it, surely, was inescapable.

Historic Baptist Principles

Our historic Baptist principles, of course, were expressed and expounded again and again. Perhaps the most definitive statement of these principles was made by Herbert Gezork, president of Andover Newton Theological School, Newton Centre, Mass.

Although Dr. Gezork made it clear that Baptists "hold no monopoly on the gospel," that we are only a small part of the universal church, and that "across the world and across denominational lines we share the great basic convictions of the Christian faith," yet he pointed to certain emphases that Baptists have insisted upon perhaps more than any other Christian body. These are (1) the authority of the Bible as a trustworthy and all-sufficient rule of faith and conduct, (2) the church as a fellowship of believers gathered from the world and committed to live under the guidance of the Word



Delegates from Costa Rica and Hawaii, dressed appropriately for the occasion, graciously stand for photo



From Burma (left to right): Sra Zau Yaw, of Kutkai; Mission Secretary Sowards; Daw Hla Shein, of Rangoon

and Spirit of God, (3) freedom of conscience, or soul-liberty, and (4) evangelism.

With regard to the separation of church and state, Dr. Gezork sounded a clear, positive note. "Let the church be the moral conscience of the state," he pleaded, "but let it keep itself free from any entanglements with the state." Pointing to the tendency toward increasing the power of the state that is "observable everywhere" today, he warned that Christians must be vigilant, that they must guard existing civil rights, that they must oppose efforts to make people think and believe alike. Christians should be willing to render to Caesar what is Caesar's, but not allow Caesar to determine what is his and what is God's. Christians reserve that right for their own consciences under God.

Speaking of evangelism, Dr. Gezork deplored the way in which many Baptists have limited the appeal of Christ to the individual, personal life, insisting on the so-called personal gospel and repudiating the so-called social gospel. "There is," he declared, "no social gospel and no individual gospel—there is only one gospel of Jesus Christ, offering redemption to the whole man, in all his capacities and all his relations, his soul, his body, his family life, his economic and political life." So he called for "an evangelism that aims at the redemption of life in its totality, not just a part of it."

Religious Liberty

As was to be expected at this Baptist gathering, large emphasis was placed on religious liberty. At a special conference on this theme, Gunnar Westin, of Upsala University, Sweden, warned that the fight for religious freedom is not ended. "We must," he pleaded, "rise in protest against state and church authorities who have not yet learned the significance of freedom of conscience and the right to worship in liberty. . . . The free man must have full liberty to believe and to act according to his understanding and the dictates of his conscience."

Dr. Westin described religious liberty as "not a grant by human powers, not a privilege bestowed by man, but a human right rooted in both nature and grace and guaranteed by the gospel itself." Calling attention to the Roman Catholic jibe that the evangelical idea of individual liberty has caused "a deplorable splitting up of Christianity into many churches and denominations," he said: "But as church conformity and unity cannot exist without coercion and suppression of the free man, we prefer freedom to an enforced uniformity . . ."

At a plenary session, Walter Pope Binns, president of William Jewell College, Liberty, Mo., spoke of the strategy of totalitarian governments in offering physical comfort and material benefits in exchange for submission and conformity. "To those who have once tasted of true freedom," Dr. Binns declared, "it is a sorry exchange." He then quoted John Stuart Mill's familiar words: "If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind."

Dr. Binns declared that "all external control over the religious life of the individual, whether by church or by state, is a hindrance to freedom. The state has a right to command obedience of its citizens, but only in civil matters."

Reporting for the commission on religious liberty, Stanley I. Stuber, chairman, of New York, N. Y., presented for adoption an official statement which had been approved by the executive committee. It was unanimously adopted. In this statement was the following declaration:

1. That the right to be free is a gift from God to all men of whatever race. A person is not physically born into religious faith, but must of his own free will enter upon his inheritance as a child of God.
2. That a man's right to choose or change his faith must



From the Swedish delegation, meet this group of Johansons and Andreassons dressed in colorful costumes



Listening intently as speakers from many lands told of progress of Baptist work, in spite of opposition

be preserved, as well as his liberty to dissent or to make objection because of conscience' sake.

3. That toleration is not enough; that freedom of worship is not enough. As Baptists we seek not to be tolerated, but to be accepted everywhere as equals in Christ, with all the privileges and responsibilities of loyal citizens. What we desire for ourselves we would secure for others, both for Christian believers and for nonbelievers.

4. That real religious liberty guarantees freedom, not only to worship privately and publicly, but to teach, preach, publish, and advocate, openly and without hindrance, the gospel of Christ or other religious convictions.

5. That our churches must be free from the interference of the state; that all our churches should, as far as their principles permit, abide by the laws of the state and loyally cooperate with the civil authorities in helping to create a community in which freedom of the press, speech, and assembly, and social righteousness, will be assured.

Addresses by Women

Addresses by women leaders comprised an important part of the total program. One of these was "Christ in the Home," by Mrs. Maurice B. Hodge, of Portland, Oreg. "Those of us who have been puzzled about homes of today," she said, "can take a lesson from the Christmas story. In it lies much of the answer to our divided condition. No house can serve God and Mammon. We can rephrase our hackneyed question, 'What's the world coming to?' and ask ourselves, 'Who has come to the world?' The Son of God, born in a stable, has come!"

Mrs. Hodge stated that the Christian church bears responsibility for seeing to it "that every young couple that comes to the altar is ready to establish a home built on trust in God." The home, she said, "must become a center of love—enough love to heal those within its four walls and enough to reach to all the world."

Mrs. George R. Martin, of Norfolk, Va., spoke on "Baptist Women in the World Today." She recalled the

formation of the European Baptist Women's Union in 1948, the North American Baptist Women's Union in 1953, the Latin American Baptist Women's Union in 1953, and the Baptist Women's Union of Africa only a few days before the London congress convened. As important as organization is, however, Mrs. Martin said that it "must be implemented by information and concerted action."

"Christ and Justice" was the subject of a stirring address by Mrs. Edgar Bates, of Hamilton, Ontario, Canada. She called "the impartial satisfying" of the needs of men and women the first ingredient of justice. After recalling Kant's classic statement, "Act so that you treat humanity, whether in your own person or in that of another, always as an end, and never as a means only," she declared that in Jesus is "the real source and inspiration of our recognition of the sacredness of personality." Why? Because he was "completely impartial in dealing with men. Whether it was a rich man or a poor man, an upright elder brother or a wastrel, a Samaritan or a Jew, a Roman or a patriot, a scholar or a maniac—what mattered to Jesus was that the man needed help."

Mrs. Bates said that the second ingredient is compassion. "The greatest strength should be put at the service of the lowliest need," she said, after recalling Paul's words about the obligation of the strong in bearing the burdens of the weak. "It is not a question of choice," she declared. "It is our bounden duty."

The third ingredient of justice, said Mrs. Bates, is outgoing, self-giving service—the compulsion that took Carey into India, Judson into Burma, and Schweitzer into Africa. It is "love that counts no cost too great if only it can redeem."

Foreign Missions

At a session devoted to foreign missions, I. N. Patterson, missionary to Nigeria, described poignantly the



Ernest A. Payne, chairman committee on arrangements, puts a question to Soviet group at a press conference

results of malnutrition in Africa—thousands of little stomachs distended from too much starch; countless eyes weak from unbalanced diets; more than a million people walking alone because of leprosy, which is now thought to be largely a dietary disease. "Some say that the provision of physical bread is no concern of the missionary," Mr. Patterson continued. "But our Lord was concerned that his people should have abundant life. And any well-rounded missionary program for Africa should aim at better food, better clothing, better homes, and a better life in every sense of the word."

The speaker then declared that no people in the world respond more readily to the gospel than do Africans. And as Africa strikes off the shackles of the past, the people are dreaming of a new continent in which, in Alan Paton's words, "all men shall walk upright in the land where they were born, and be free to use the fruits of their own soil."

Speaking for Asia, W. N. P. Jayatunga, of Ceylon, declared: "We live in lands where the sun shines, on the average, twelve hours a day. But we are blind. Vast multitudes of people are without any knowledge of God and of his saving grace. Asia needs Christ."

Refugees—Relief

R. Paul Caudill, of Memphis, Tenn., chairman, reported for the relief committee. He recalled that from 1947 to 1950, Baptists gave approximately \$10,000,000 to help the needy of all races, creeds, and nations; that more than 2,500,000 pounds of food and 3,710,985 pounds of clothing and shoes were distributed in Germany alone; and that approximately 9,000 displaced persons were given needed assistance.

Since 1950, however, Dr. Caudill pointed out that the relief committee had been chiefly concerned with helping the steady flow of refugees from behind the Iron and Bamboo Curtains to find new homes and a new lease on life. At Munich had been established a



Time out for tea! Left to right: Mrs. Howard L. Roach, Frank A. Nelson, T. F. Adams, and Ralph M. Johnsons

home to accommodate fifty old people. Care packages costing \$14,727 had been sent to many lands. Four hundred Baptist refugees, in a desperate situation in the Far East, had been aided in settling in Brazil and Paraguay. War-damaged church buildings had been restored and new ones erected in Belgium, France, Holland, Germany, and other lands. And this is only a part of the story, as Dr. Caudill related it.

With reference to the refugee problem, Associate Secretary W. O. Lewis declared: "The American Refugee Relief Act expires in 1956. The law provides for the admission of 205,000 refugees, but only a small fraction of that number have been able to enter. We hope this law may be liberalized and that it may be extended until the entire number envisaged will be admitted."

Dr. Lewis reported that since 1951 the relief committee had resettled 8,080 persons outside Europe. He indicated that there are still more than a hundred thousand refugees in Europe who need help. Among them, he said, are at least a thousand Baptists who should be helped to find new homes.

Of Many Things

Most of a congress of this character must, of course, go unreported. What could one say with regard to the twelve plenary sessions? the historical pageant? the conferences for women, youth, laymen, ministers, theological teachers? the six continental conferences? the conference of missionaries and board secretaries? the conference on Bible study and Sunday school work? the conference of Baptist historians and librarians? the surveys of work in many lands? the testimonies of scores of Christian leaders from the four corners of the earth? Indeed, more than two hundred persons appeared on the program, not to mention those who participated in the singing, the pageantry, and contributed in other ways to the proceedings of the congress. Such a congress defies a complete reporting.



Evangelist Billy Graham (center) just before he spoke at the closing rally at the Arsenal Football Stadium

The congress sermon was by Joao Soren, of Rio de Janeiro, Brazil. Another sermon was by Josef Nordenhaug, of Rueschlikon-Zurich, Switzerland.

Of vast importance to the success of the congress was the work of Ernest A. Payne, as chairman of the committee on arrangements, and of G. R. Beasley-Murray, as song leader. Dr. Payne is general secretary of the Baptist Union of Great Britain and Ireland. Dr. Beasley-Murray is a New Testament lecturer at Spurgeon's College, London.

A resolution on war and peace adopted by the congress expressed deep desire for peace among all men everywhere and the resolve to seek it. It declared that war is not the will of God; that fear and hate can be dispelled only by trust and understanding, and misunderstanding and suspicion only by truth. It called on all Baptist churches to pray and work that the spirit of strife may be overcome by the Spirit of Christ.

Another resolution expressed regret that no delegates came from China, Rumania, Poland, Hungary, Czechoslovakia, and Bulgaria. It then added: "We assure the Baptists of all lands of our remembrance, particularly those who may have been hindered from coming to the congress by the refusal of travel permits. We deeply deplore restrictions placed on religious witness and fellowship, whether on ecclesiastical or other grounds. We think with concern of brethren suffering imprisonment and persecution, and assure them of our continued efforts on their behalf and our constant prayers."

Among American Baptists not mentioned elsewhere in this report who appeared on the program (some in plenary sessions, others in sectional meetings) were the following, in the order of their appearance: V. Carney Hargroves; Forrest B. Fordham, John A. Dawson, Culbert Rutenber, Elmer A. Fridell, Edwin W. Parsons, Joseph H. Heartberg, Wilbour E. Saunders, John W. Bradbury, Theron Chastain, Ralph M. Johnson, C. Emanuel Carlson, and Benjamin P. Browne.

September, 1955



Part of the large audience (approximately 25,000) at stadium to hear Billy Graham: "Crown Him Lord of All"

Among the officers elected at this congress were the following: (1) President: Theodore F. Adams, of Richmond, Va. (2) Vice-Presidents: J. T. Ayorinde, of Africa; Mrs. Edgar Bates, of Canada; Honorio Espinoza, of South America; Lam Chi Fung, of Hong Kong; Jacob Meister, of Germany; Lawrence A. North, of New Zealand; Benjamin Pradhan, of India; P. S. Wilkinson, of the United States; and Jakov Zhidkov, of Russia. (3) General Secretary: Arnold T. Ohrn, of the United States; Eastern Associate Secretary in Europe: (to be elected); Western Associate Secretary for Youth Work: Robert S. Denny, of the United States. (4) Treasurers: Donald Finnemore, of England, for the Eastern Hemisphere; and Edward B. Willingham, of the United States, for the Western Hemisphere.

Closing Rally

At the end of perfect day, weatherwise, approximately twenty-five thousand persons gathered at the Arsenal Stadium for the closing rally.

Elbert E. Gates, Jr., of Westfield, N. J., led the singing. Evgeny Rajevsky, of Siberia, offered prayer. President Frank A. Nelson, of the American Baptist Convention, read the Scripture.

The principal address was by Evangelist Billy Graham, on "Crown Him Lord of All." Dr. Graham spoke of the deep spiritual hunger in the world today. "Never before," he said, "has the world been so well prepared for the reception of the gospel as it is today. The church faces its greatest challenge." In simple, straightforward language, Dr. Graham then pleaded for Baptists to be simple in their presentation of the gospel, evangelistic in their approach to the needs of men, and fully devoted to Christ in every area of their lives. He emphasized the urgency of the Christian gospel.

As the service came to a close, General Secretary Ohrn was heard to say: "It was a high note on which to end the congress." It was, indeed.

Among the Current Books

KNOWING THE OLD TESTAMENT. By James P. Berkeley. The Judson Press. \$2.50.

This is a leadership-education text on the Old Testament for lay teachers in church schools and for laymen who wish a knowledge of the Old Testament. It is written by a man who has taught Old Testament at Andover Newton Theological School for forty-two years. The book gives one way of approaching the Old Testament, which is mainly through its great characters. Old Testament leaders from Moses through Elijah are thought of as prophets as well as those great leaders whom all the world agrees were the prophets of the Old Testament.

THE RIVER JORDAN. By Nelson Glueck. Westminster Press. \$3.75.

This is the third printing of a rather remarkable book first published in 1945. Dr. Glueck, who was president of the Hebrew Union College in Cincinnati, and since 1949 has been president of the Jewish Institute of Religion in New York city (with which the former college merged), is also director of the American School of Oriental Research at Jerusalem, and for years has done archeological work there and at Baghdad. This volume, profusely illustrated, is an account of the lands surrounding the whole course of the Jordan River in terms of their history and significance. Like California, this area combines everything from the temperate to the tropical; from high hills to low valleys. Palestine seems to distill extremes. The developing appreciation of God as we know him today has been its most fruitful achievement. In a geopolitical sense, Palestine has always been the center of the world, a Southern Heartland. This is a book that will interest scholars, but will also reward the common reader.

THE CHRISTIAN IMPRINT. By Fred P. Corson. Abingdon Press. \$2.50.

The Methodist bishop of the Philadelphia area, who for a time was president of Dickinson College, recently gave the contents of this book as the Quillian Lectures at the Candler School of Theology, Emory University. Here is his evaluation of Christian education in home, church, school, and community. Creating better people, who in turn will make a better world, is everybody's business. Christ's indelible mark must be imprinted upon the coming generation

if there is to be a cure for the "twentieth-century sickness." The book opens with a discussion of what mark is being put upon our young people. What is molding them? Economics, science, politics, secularism, communism, fascism, entrenched evil? The spirit of Christ should be taking possession of the hearts and minds of youth. Bishop Corson has a keen mind and he sees through the superficialities of present-day life. The book is filled with arresting sentences: "What a person is, determines what a person teaches." "The adolescent intellect has made ours a totalitarian age." "Ours is a world of secular giants and ethical infants." "Jesus had a dedicated mind." "Jesus had a free mind." "The public still has a right to demand of the teacher that the pupil shall come out with a more acute sense of right and wrong, higher ideals of life, a higher conception of duty as a citizen, and a more laudable ambition in life than when he entered."

THIS IS THE LIFE. By Helen Chapell White. Doubleday & Company, Inc. \$3.50.

The Fisher family, known to thousands of TV viewers as Grampa, Mr. and Mrs., and the three Fisher children, are brought into a more leisurely, if less visual, relationship to you as a reader, in this warmhearted and well-written book. The author is wife of the president of Emory University in Atlanta. Events and circumstances are spun out in pleasant, unhurried fashion, so that the book would perhaps appeal to those among us less hurried than the typical "mad-rush" citizens who seem to be the majority in our day. And that leisureliness, being scriptural after all, is one of the book's many virtues, and a feature in its whole-souled sincerity and human attractiveness. For the Fishers, their three generations making up this neighborly family, have mastered the art of having time, time to think, converse happily, pray, and do somewhat more than philosophize. Indeed, they weigh and balance their neighbors' problems and difficulties, and then, on top of it all, find time and strength, heart and will, to do something genuinely helpful about it.

DREAMS AT SUNSET. By F. W. Boreham. The Judson Press. \$1.00.

In these unique and forceful essays a gifted craftsman toys with recollections and weaves thirty of them into a priceless masterpiece. From history,

literature, science, personal experiences, observations, and countryside conversations he gathers obscure material which, after passing through the fires of his imagination and purifying spirit, are fashioned, under the power of his forceful mind, into invaluable treasures. A conversation with a man who claims that he is Shakespeare, helping a girl find her suitcase misplaced on a train, or meditating on Guy Thorne's thriller, *When It Was Dark*—whatever the subject, Dr. Boreham finds in it rare gems of truth that make men wiser and life richer and more abundant.

FELLOWSHIP HYMNAL. J. Obert Kempton, Editor, and James R. Sydnor, Music Editor. National Council of the Churches of Christ in the United States of America. \$1.50.

This hymnal is designed for religious services in hospitals, correctional and penal institutions, and the like. There are a hundred and fifty hymns in this book, a good selection of worship material, and a few responses. Included are old hymns of the church, a few of the gospel hymns, and several of the best-known Negro spirituals. In one or two instances, in old hymns, infelicitous wording has been changed to something better. This hymnal could be used as a second hymnal in any church, except for the fact that it would not be suitable for Sunday school and young people's groups. However, the selection of hymns is good, and the volume has been intelligently edited.

DOING THE TRUTH. By James A. Pike. Doubleday & Company, Inc.

This compactly reasoned 192-page book is not for the "average reader." Subtitled "A Summary of Christian Ethics," it sets forth logically and on intellectual levels the author's conviction that Christian ethics, far from being simply a lofty set of principles, comprise a way of doing things on Christ's prescribed patterns. Dean Pike, a high churchman, amazes the reader by the boldness and extent of his theological coverage. Hardly a problem, centuries old and continuously discussed, but what he attacks it, explores it, and suggests his conclusive, and usually helpful, thought. If you read this book (it would be excellent discipline for any man), place your open Bible beside it, verify Dean Pike's references, make your own notes, and check your own conclusions. Such an exercise will illumine, stimulate, and expand your Christian understanding and add to your "reasonable faith."

Partners IN THE BAPTIST WORLD MISSION

What Can the P.F.A.C. Do?

By EDWIN E. STEWARD

WHAT IS A P.F.A.C.? How could it be the most important conference our church leaders have held? Why do we need a guest leader to come into our church?

These were some of the questions that followed the announcement of the planning for action conference for our church last fall.

Thousands of laymen and pastors now know the meaning of the planning for action conference. We know what it means to our church.

First Reaction

The first reaction of the trustees and deacons, when they heard that the Council on Missionary Cooperation had set up the P.F.A.C., was that it was just a money-raising project. This was the characteristic reaction in the three churches that I served as guest leader.

All soon learned that money raising was not the primary objective. We learned that the true goal is to strengthen the cause of Christ everywhere by strengthening each church in all its fields of endeavor and strengthening each member.

Our P.F.A.C. in the First Baptist Church, Meadville, Pa., with Leslie H. Christie, pastor of the Wayne Park Baptist Temple, Erie, Pa., as guest

leader, gave abundant proof that the results are spiritual as well as material.

Improvements to Building

The dining room and main kitchen of our building were as out-of-date as candle molds, and just about as inconvenient. The walls were mildewed and crumbling. The ceilings were discolored and (providentially) a plaster fall pointed up the need for complete renovation. The church school department had not seen fresh paint since 1938, and did nothing for the morale of either teachers or pupils.

Now all has been changed. The kitchen and dining room have new masonite walls and celotex ceilings. A new restaurant gas range, ventilating fans, cupboards, and other equipment have made the former eyesore a center of fellowship for our congregation. New paint, blackboards, and bulletin boards, together with some structural changes have brightened the church school department, and the morale is better.

Other Changes

These are building changes that money could buy, and our every member enlistment had a larger goal this year to provide for these changes. These are the physical changes. What



Edwin E. Steward

are some of the other changes?

The vision of strengthening our youth work by providing expenses for two B.Y.F. sponsors at Green Lake meant an increase in the board of Christian education's share of the budget.

A greater appreciation of the scope of the pastor's work, as it is shown by the range of church activities in the workbook "Thinking about Our Church," resulted in discussions that led to action. The new budget calls for an increase of \$400 in the pastor's auto expense allowance, bringing that up to \$600.

Special Projects

Other needs pointed up by the P.F.A.C. did not even have to be put into the budget. Individuals and classes took them on as special projects and gained greatly in a sense of sharing in the Lord's work. Two young men gave a pair of candle lighters to be used when candles are placed for church weddings. The young adult class purchased a long-carriage typewriter for the church office. The men's class put fluorescent lights in the new dining room and kitchen and paid for the stove. Women's classes purchased kitchen equipment and contributed toward the new linoleum tile floor in the kitchen. A trustee who is a plumber contributed a double sink and an automatic hot-water heater. Because the planning for action conference included leaders from all organizations of the church, everyone was made aware of these needs.

Enlistment Benefits

We have had a good time with our every member enlistment, the develop-



A small group enjoying dinner in the church's newly renovated dining room

September, 1955

ment of our program, and the re-modelling of the church plant to accommodate it. When all of the leaders of the church sat down for an evening of self-analysis and planning something happened to them which outweighed the more obvious values of the tangible results.

For once, evaluation and constructive criticism were possible without hurt feelings. Everyone had an equal opportunity for self-expression because no strong personalities could monopolize the meeting with pet ideas. The workbook technique assured this. In a brief time the leaders caught a vision of what had been done by others, what we needed to do, and how we could do it. The scope of the program carried on by our church was communicated to everyone present. Few had realized before how many diversified needs were being met by our church body and the workbooks were a revelation. Contentment with what we were doing was shaken by the challenge of new tasks to do for the Lord.

It was an inspiration to see the laymen have one evening in which they were able to get a "pastor's-eye" view of their own church as it is and a "Christ's-eye" view of what it could be through their consecration and devotion. Beyond all the benefits of the improvements in plant, program, and budget stands this spiritual benefit deriving from a shared experience of self-appraisal and increased vision.

The Meadville church's experience of what a P.F.A.C. can do makes us feel that every church needs to hold one. The revival of a planning for action conference, which has been set up and carried through in a spirit of prayer, reaches hearts as well as pocket books for the work of the Lord.



First Baptist Church of Meadville, Pa., Edwin E. Steward, pastor. Church was established in 1831 when Meadville had less than a thousand inhabitants. Present building was erected in 1904. The church is proud of its bell, which Paul Revere cast.

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Philippine Nurses Train in the U.S.A.

[During the past year thirteen nurses from our Baptist hospitals on Panay Island have been training at the Margaret Hague Hospital in New Jersey. In order that American Baptists may know these colleagues of the medical missionary staff, three of the girls have written briefly about their training.]

My Nursing Service Motive

By FORTUNATA G. BOYLES

ONE OF THE FIRST questions asked us applicants for training at the Iloilo Mission Hospital was why we wanted to become nurses. Some said they liked the dignity of the white cap and uniform. Others found their ideal in the story of Florence Nightingale, the "lady with a lamp." But when the duties became trying, during the probation period, many of these gave up and never received the long-dreamed-of cap.

Even from childhood I had felt nursing would be a high calling for me. I was brought up by a semi-invalid mother, and used to take care of her and also some ailing people around the neighborhood. She used to tell me the stories of Jesus when he was yet upon earth doing good, of how he healed the sick, fed the hungry, and comforted the broken-hearted. A vision came to me that the Lord could use me, too, in the ministry of healing.

Other vocations were open to me, but nursing service gives me the highest satisfaction in spite of the many struggles and difficulties I have encountered during my training years. The gratitude which an ailing person expresses, even for a cup of cold water, brings real joy to my heart beyond comprehension.

A nurse meets people in different walks of life—the rich and the poor, the learned and the ignorant, both young and old. She hears the first cry of the newborn and the last moan of the dying. She has a great opportunity to serve God and her fellowmen. She can whisper God's great love for man as she touches a fevered brow. She can radiate his love even in her simple dealing with the sick.

I feel this is a great challenge for me, that I may be made a channel of blessing for others. As I go about doing

my daily task, my only prayer is that I may be hidden behind the cross so that those whose care is entrusted to me may see the love and beauty of Jesus revealed through me as I seek to follow his steps.

Thanks to Iloilo Hospital

By MARCIANA TOLERBA

My training days at the Iloilo Mission Hospital are one of my Christian experiences that I will never forget. It was the everyday morning devotions before we went on duty and the evening devotions before our study period that made that time very memorable.

I learned Bible passages appropriate for personal evangelism, as the Bible was one of the subjects which I had to pass during my training. Our personal evangelism among the patients was reported weekly, as well as the follow-up work by the pastor and Bible women. Giving Bibles, Gospels, and tracts was included in our personal evangelism work, which was very rewarding in spiritual blessings.

The Iloilo Mission Hospital receives all kinds of patients from the richest to the poorest, and those of all faiths. All these patients were cared for both spiritually and physically while they were in the hospital. They were invited to attend the morning devotional period for the staff of the hospital if they were able and wished to attend. The students taking up nursing also included all faiths. Since Bible study is one of the required subjects, some were converted during their training and later became Christian leaders in their churches and communities. Some were married out of their faith, and their prayers and Christian example led their husbands, their families, and friends to Christ. Those nurses who, because of family objections, did not accept this new faith became tolerant toward Protestants.

It was my great joy to hear comments of nurses from other hospitals, praising the Iloilo Mission Hospital nurses for the close Christian fellowship among our graduates. This was due first to the Christlike example of the first missionary doctor and founder of the Iloilo Mission Hospital, J. Andrew Hall, and his wife, and then to the vision, sacrifice, prayers, faith, and



Fortunata G. Boyles

Christlike example of the missionaries who followed them. They have been the spiritual inspiration of our pastors, church leaders, and workers in evangelizing our people.

I praise the Lord for all these missionaries because it was through them that my father was converted to Christianity. I am proud that I was trained in the Iloilo Mission Hospital Training School for Nurses.

Privilege in Preparation

By CATALINA T. GARLITOS

During my high-school days at Bacolod, I attended the Sunday school and church service at Bacolod Evangelical Church. There I met May Coggins, director of the Baptist girls' dormitory. I was unable to live in the dormitory, but I came to know Miss Coggins as a sister, friend, and adviser to all of us young people. Everyone flocked to her. A year before graduation from high school I was baptized with several others.

I decided to take up nursing, though I was repeatedly warned against doing so. Several factors inspired me to take the course, but the foremost was my love of service to humanity. After applying to various training schools in the Philippines, I decided to go to Emmanuel Hospital, located in Capiz, now called Roxas City. It was the beginning of a great adventure in life for me.

I faced many difficulties—leaving my family, becoming acquainted with strange people and places, the routine of rising early and dressing hurriedly and neatly for inspection. After breakfast and morning devotions we went on duty. Our director was the late Frederick Meyer. He spoke our Visayan dialect and possessed a dynamic personality. The whole Meyer family was musical, and Dr. Meyer directed the church choir. He often preached on Sunday in neighboring



Nurses at Margaret Hague Hospital

towns. In 1940 he went to many places in the Islands to search for voices for a one-hundred-voice choir to sing a sacred cantata. He succeeded in this as in everything he undertook.

Our nursing superintendent was Jennie C. Adams, who began her work there during my second year, and I was one of the many to welcome our new missionary. She was wonderful in the hospital, pouring out her love on children and orphans, and outside of the hospital she contributed almost as much again in the church and com-



Marciana Tolerba

munity. At Christmas time in 1940 she directed "The White Gift for the King," asking me to take the part of Pilgrim. I was never so moved as that night when I knelt at the foot of the white cross, hearing the pleading voice of the pastor calling sinners to repentance. Many offered their lives to Jesus.

Then came Pearl Harbor, and with it the end of those happy days and those dedicated lives. Those who guided my early career reached the mark of the high calling of God and kept the faith.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Reflections on My Work with Indians

By VELDON PATTEN

THE AUBERRY INDIAN MISSION is located forty miles northeast of Fresno, Calif. It was begun in 1908 by a pastor by the name of Cook, who one day saw an Indian woman being stoned by some white children on the streets in Clovis. Mr. Cook realized that no missionary work was being done and so letters were sent to and from the Home Mission Society.

As a result, Ida Schofield was sent to California in 1908. Miss Schofield rode twenty-six miles in the caboose of a freight train, another twenty-six miles to Auberry in a stage coach with all men passengers. About a year later, Miss Schofield wrote home, "Everything is yet to be done. Nothing is accomplished. There isn't a single Christian among them." That was forty-five years ago. Today there are five churches with a baptized membership of 250, and a Christian center located at Clovis.

Frequently people ask, "How can one get out to these churches scattered in the footholds of the Sierra Nevada Mountains to conduct services every Sunday?" Well, our lay workers help us in most of the stations, but it does take a long time to reach the outlying stations. For example, from Auberry to Coarsegold is a distance in minutes of about an hour and a half. Although the mileage is only forty-five miles, the mountainous terrains make traveling slow. The farthest church from Auberry, the mother church and the center of the field, is Dunlap, which is sixty miles away, and takes about two hours traveling. And the nearest church, seventeen miles away, is a distance of forty-five minutes driving.

Our churches do not have comfortable baptisteries. We baptize in streams, lakes, and ponds. Not long ago at Auberry, a Jewish man found Christ and was baptized. At the close of the serv-

ice he asked how he could win his wife to Christ, and this statement was given by the missionary: "The best way to lead your wife to Jesus is to live in such a way right in the home that your wife will be able to see that your life, which before was divided and unhappy, is now unified, happy, and wholesome, and is growing spiritually in Jesus." This couple is teaching music in the local elementary school.

The Indians of the parish open the doors of their churches to the people in the community. Today you will find that the congregation is sometimes more than half non-Indian. Plans are in progress for building a new church at Auberry, more in the center of the population, for the Indians no longer feel that they are segregated and the whites are unwelcome.

The progress is slow. It takes a long time for the Indians to overcome their fear of the white man and his approach. It takes the white people a long time to understand why we have been so slow in building churches that are for everyone, rather than for small minority groups. Now, however, instead of building a church for one little group, we build a church or a Christian center for everyone in the whole community.

Sometimes people ask, "Does it do any good to convert the Indian and send him away to school? Often they revert to the blanket." Yes, often they do. And when they do, I believe the fault lies with our schools, which do not train in a manner to prepare the Indian to go back and to practice at home what he has learned away from home. For example, instead of teaching home economics with a mixmaster which must be plugged into an electrical circuit, it is better that the instruction take account of the environment and the home setting where there

is no electricity, no running water, and no modern facilities. They try hard to apply at home what they learn away from home.

Several young people from Auberry are making good in preparation for larger service. The doctor says that the Indian Christian girls make wonderful nurses because, with their technical training, they have a heart of warm Christian love. In surveying the whole Indian field we find that 47 per cent of the people among the Crow Indians are young adults or younger, and they are living in a world that knows no frontiers, a world where lines are being broken. The war scattered our Indians all over the globe. Boys have returned from the service saying that they did not realize before that the world was a place where anyone is welcome, provided that he is prepared to step into the opportunities that are open.

So, at Monoland, Calif., and among the Crows, among the Piautes, the Washoes in Nevada, among the Arizona Indians, the Navajos and the Hopis, and throughout Oklahoma, especially at Muskogee, which is called the capital of Indian land, you will find a program of integration rather than segregation, sponsored by The American Baptist Home Mission Societies. Our Indians are not only converted to Christ and trained in the grace and knowledge of Jesus, but also are taught how to make their way in the ongoing American civilization.

I would like you to go with me up to the Sierra Nevada Mountains to make a missionary call on an Indian fellow who is the victim of redevye. You see, in California we raise grapes from which a wine alcohol is made. This Indian fellow, who has been a consumer of the home product, has ulcers. A large consumption of wine produces more ulcers and eventually

hemorrhage. I am called to come quickly for the victim is bleeding to death. I tenderly laid the body on the back seat of the mission Chevrolet and hurried as fast as possible over fifty miles to the nearest hospital in Fresno. The doctor looked at the patient and said, "We will need more blood." There is not time to go back to the Indian tribe to get blood, so I said, "Doctor, maybe you can use my blood." And he did.

Let us go now to another home. It is over at Coarsegold, twenty-five miles from Auberry. It is five o'clock. The missionary could go home but he says, "There is a commotion over yonder that sounds very familiar—a drunken Indian party." The missionary goes over to the little cabin where six Indians are finishing their jug of redevye California wine. They greet me, the pastor, and ask me to sing to them. One Indian produces an old dog-eared song book and we begin such songs as "What a Friend We Have in Jesus." We sing for two hours. By that time the fellows begin to sober up a bit and very solemnly join in a period of prayer. Everyone prays, even the Indians who have been drinking. They seem to feel that there is no other source of power except Tenowah, which is the Mono word for "Our Heavenly Father." At the close of the prayer, the Indians gather around and plead, "Let's sing some more. We can sing better now." There is no musical instrument except the vocal cords, but I think that anything is appropriate when the spirit of God can lead.

One thirteen-year-old fellow in the group, who did not take his turn at the jug, came to me and said, "You know, I wish we had more missionaries, more services. I wish we had more churches. Our people here try to drown their lonesomeness with the wine. I wish we had more missionaries to come out and tell us about Jesus. I wish more of our own people knew about Jesus."

Melvin Kelly, a Mono from Auberry and now a student at Bacone, expresses his feelings thus: "Out in Yosemite National Park in the wintertime, when the terrible snows and storms come, some trees bend and some trees break. The trees that are rigid and stiff break with the wind and the snow. The trees that are pliable and flexible bend, but they do not break. When the snow falls off, they straighten up and go on and on and on."

That is an Indian's way of saying that Jesus tempers our spirit and makes us pliable. He helps us through it all to bow under trouble and under difficulty, and when the weight slips off, we can straighten up again with the power of Jesus and go on.



Baptismal service at Jose Basin, Calif., when five from the Auberry Mono Indian Mission were baptized. Progress is slow here, but work continues

MISSIONARY AND STEWARDSHIP EDUCATION

From the Mailbag

"I have enjoyed MISSIONS often and through my church school teacher I have been reading the 'Bible Book-of-the-Month' for several years. I am interested in knowing how your selections are made." MRS. JULES NAGY, Collegeville, Pa.

The following guide was drawn up this spring for the choosing of the books which will be recommended by both the American Baptist Convention and the Disciples of Christ:

1. The book chosen should be suitable for reading.
2. There should be an alternation between Old and New Testament books, with a seven to five major New Testament emphasis. There will always be a Gospel listed.
3. When possible try to coordinate with current Sunday school lesson material.

4. The pairing of short books is permissible.

5. The Christmas story should run in December.

For the most part the selections in the past have followed this same guide. There has been an attempt to cover as large a part of the Bible as may be reasonably expected to be read with interest.

"Can you tell me the themes for missionary education for the years 1956-1958?"—MRS. F. JOHN CARTER, Los Angeles, Calif.

1956-1957: Foreign — *Southeast Asia*; Home—*Mission Field: U.S.A.*

1957-1958: Foreign—*Japan*; Home—*Christ, the Church and Race.*

1958-1959: Foreign — *The Near East*; Home—*Christian Concerns of North American Neighbors.*



Bible Book-of-the-Month

September	<i>Nehemiah</i>
October	<i>Romans</i>
November	<i>Genesis</i>

Some Additional Resources

A free leader's packet of resource materials, specifically relating to the foreign-mission theme, "the Christian Mission in a Revolutionary World," is available upon request from: Executive Secretary Floyd Shacklock, World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N. Y. Dr. Shacklock is author of the study book *This Revolutionary Faith*.

The leader's packet includes an illustrated folder describing the famous Laubach method of teaching illiterates to read, with facts about literacy as a means of evangelism. Other leaflets answer the questions: How can a new reader learn to read the Bible? Who writes the materials? How are they distributed to new readers? How do the

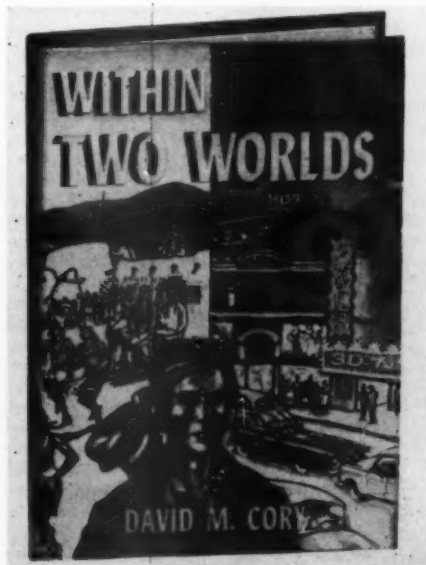
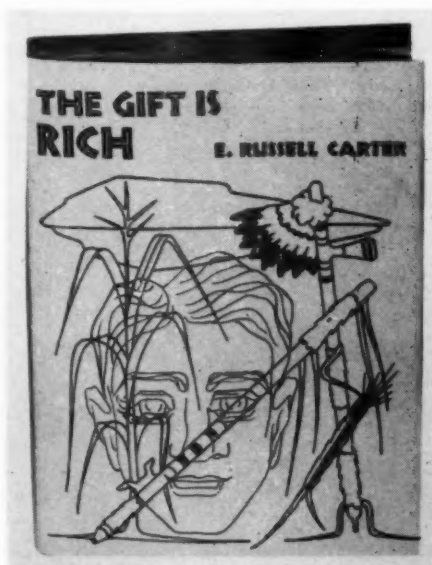
churches and mission boards cooperate to provide Christian literature? How can individuals help?

Related publications and filmstrips are suggested in the packet. The color and sound motion picture, *Each One Teach One*® (rental—\$10) shows Dr. Laubach in a village in India, putting literacy to work, reducing debt and disease, and bringing a better way of life through improved agriculture, sanitation, and Christian teaching and living.

Stewardship Education Leaflet

A new stewardship education leaflet is now available from your state office, or from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa. It is designed to give pastors and the chairmen of missionary and stewardship education some ideas about the scope of stewardship, how to integrate it with the program of Christian education, and some of the materials which are available for all age groups.

Keeping in mind that stewardship really includes Christian vocation, attention is called to the study packet "The Christian and His Daily Work," prepared by the Council on Christian Social Progress (\$1.00). This packet contains a six weeks' study manual "You, Your Church, and Your Job," together with "Religion in the Day's Work," and numerous supplemental leaflets. There is also a special discussion kit with five sound filmstrips and leaders' guides for "The Christian and His Daily Work" program, called "Living Right at Your Work." Each filmstrip may be used separately each week, or monthly, to spark discussion. These may be ordered from any of the Baptist Library of Visual Aids depositories at \$2.50 per unit (rental).



The World Fellowship Offering

Every chairman of missionary and stewardship education will find a splendid opportunity for some effective missionary education in the Sunday school during the two Sundays previous to and including the first Sunday of October. These are the Sundays designated in the Year of Baptist Achievement work-books for presentations of the American Baptist world mission to the members of the Sunday school.

This year the material has been written in such a way that it makes an effective worship service of not more than twelve minutes. It has been prepared for use departmentally—for children, youth, and adults.

The material was shipped directly to the pastor of every church and he should have received it by the first week of September. It will be well for the pastor, the chairman of missionary education, and the chairmen of the children's, youth, and adult departments to confer before hand in order that there will be no conflict in these presentations. It will be the responsibility of the chairman of missionary education to encourage and coordinate this presentation, and not necessarily to make all the presentations. Your church does not need to be entered in the Year of Baptist Achievement in order to use this material effectively.

Your Church Needs School of Missions

Your church school of missions will be in your thinking soon. Two essential helps will be the "Graded Church School of Missions" leaflet, and the "Friends Through Books" list of resources. If your committee members have not received copies by mail, or received them at some convention or conference, you may have them by writing to your state office, or to: Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa.

A graded church school of missions is an organized church opportunity for a study of Christian missions and stewardship. This is a time for the whole church to concentrate its attention as a family, on an area of study. Have at least one class for each age grouping—children, youth, and adults—designed to reach everyone.

Try to have six sessions—preferably totaling 300 minutes, but not less than 180 minutes—for study. Add to this, time for an assembly period of worship and inspiration, and possibly for a supper.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

World Fellowship Offering Project

Children's Material

The first Sunday in October is the Sunday recommended for receiving the World Fellowship Offering. In many churches the offering will be received on this day, and in some churches another Sunday in the early fall will be designated. Be sure you as a leader or teacher in the primary and junior department discover your church's plan, and then work along with the committee on missionary and stewardship education in the details of using the material.

Our job as teachers and leaders of boys and girls is to help educate them in the desire to give to help meet some very real needs. This year the World Fellowship Offering is for our Baptist work in Europe. You as a leader or teacher will want to read everything you can to find out about our work in Europe. Read the chapters on Europe

in the books *Baptists Under the Cross* and *American Baptists Overseas*. Each of these chapters will help you see something of the extent of our work there. Our Baptist family is a growing one.

If you are a leader or teacher of juniors, get the map "Baptist Work in Europe" which is sold at any American Baptist book store for forty cents. (this is one from the set of five maps produced by the American Baptist Foreign Mission Societies).

The children's material is in two parts this year: a series of three letters in one piece called "Letters from Hans"; and an offering container in the form of a boat—something like the gospel boat that plies the waters of northern Norway, carrying the good news of Jesus Christ to boys and girls in the out-of-the-way fishing villages.

For the last two Sundays in September and the first Sunday in October, you will want to help the children remember about this special offering. You will want to send the story and



WORLD FELLOWSHIP OFFERING - FALL 1955

DEAR BOYS AND GIRLS IN AMERICA,

Hi! I'm Hans. I live in Germany and I'm a member of a German Baptist church. My father is a Baptist minister. We have six in our family, mother, father, two girls and two boys. I'm the oldest. I'll soon be ten years old.

We used to live in a pretty house near my dad's church. But one night a man came to our house and told us to leave. We walked and walked. Some days we slept in the fields or woods. We walked at night. Finally we got to the Baptist Refugee Center where there were lots of other people. We were tired and hungry. Kind friends gave us food, clean clothes and a small house in which to live. Later on I found out that Baptists in America had sent money to the refugee centers for the food and help we got there. Baptists in America had also sent the clothes we were given. This is one reason I wanted to write to you to say "thank you" for all you have done to help us.

When we first went to live in our new home, we didn't have any furniture. My dad and I made beds, chairs and a table out of some old lumber. The Baptist Refugee Center gave us some warm blankets. These, too, came from Baptists in America. Thank you for the warm blankets!

One day soon after we moved into our new home, a man came to see us. He was Dr. Edwin A. Bell. He said he was from American Baptists and he wanted to talk to my dad. He wanted my dad to become the pastor for a group of Baptists in a nearby village. These Baptists met every Sunday and sometimes during the week in the home of one of the members. My dad was glad to have a church again and every Sunday we walked with him to the village for Sunday school and the church service.

Soon so many people were coming to my dad's church that they had to meet outdoors. Dr. Bell suggested that if the men and women and boys and

girls wanted a church building and were willing to work to build it, he had a small amount of money from American Baptists to help purchase some building materials. So we began to hunt piles of used bricks that could be scraped and reused.

We all worked hard and just last Sunday we dedicated our new chapel. Now we have a church big enough for us all to get into at one time! In it we can have Sunday school and church on Sunday. Everyone was happy! We said thank you to American Baptists. Did you hear us? There is a play yard in the back where my dad is going to help us put up some swings, slides, teeters and climbing bars.

Last Sunday our memory verse was "I was glad when they said unto me, Let us go into the house of the Lord." We are thankful for our new church and thankful to you for helping us.

I'll write again soon.

Your friend,
Hans

P.S. Here's a picture of all of us except my dad. He was away the day it was taken.





Children's offering container

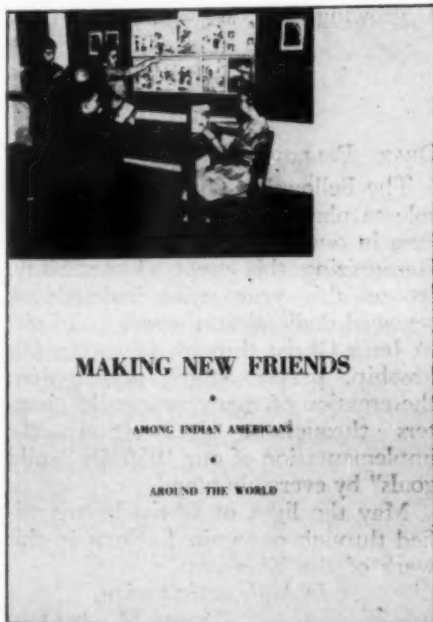
offering container home on the third Sunday in September so that at home the boys and girls and their parents can have this project before them for this three-week period. On Sunday you will want to recall some of the facts about our work in Europe, using perhaps one or more of the stories in "Letters from Hans." Be sure to coordinate the taking of the offering with your whole church offering. Plan with your pastor so that one or more representatives of both the primary and junior departments may present the children's offering in the adult worship service at the time the offering from the whole church is received.

May you, and your boys and girls have a new feeling of understanding our friends in Europe, as you participate in the World Fellowship Offering Project.

Making New Friends: Among Indian Americans, Around the World

Making New Friends is our Baptist book of missionary stories for boys and girls. These stories by our own Baptist missionaries help our boys and girls to see, through the missionaries' writings, how boys and girls in many countries are trying to live as Jesus would have them live.

In addition to the stories there are lists of service projects from missionaries.



Other items of interest are the pictures and brief stories of the special interest missionaries. You may want to cut out these pictures and mount them. Place these pictures in some special place in your department, so that each Sunday your boys and girls will remember these missionaries in their prayers and in their conversation about our work as it goes on around the world.

The stories in the book make good material to use as a supplement to our Sunday school materials or in the worship moments of your department. Boys and girls will be as missionary-minded as you are.

This book sells for seventy-five cents and may be ordered from the nearest American Baptist book store.

As background for our foreign-mission study "Spreading the Gospel Today," have you read *Baptists Under the Cross* (75 cents) and *American Baptists Overseas* (\$1.00)?

Missionary Story Hour. By Nina Millen. Cloth, \$2.75; paper, \$1.50. Looking for new and fresh story material? Here it is in a book just waiting for you to use it. This book is well indexed. It is easy to find the story to fit a particular need.

Thank You!

DEAR BOYS AND GIRLS:

For the past year, you boys and girls in all our churches have been giving generously to our American Baptist world mission task.

You gave to the Unified Budget of our denomination, to the World Fellowship Offering, and to the America for Christ Offering. Some of you have also sent a liberal amount to the project "Stories of Jesus for Children Everywhere." Following are the amounts which the reports indicated you gave:

Unified Budget	\$56,070.41
World Fellowship Offering	\$11,520.03
America for Christ Offering	\$24,176.58
"Stories of Jesus for Children Everywhere"	\$3,254.07

Thank you for your giving. Your gifts of money will help many boys and girls hear the story of Jesus' love for them.

Cordially,

FLORENCE STANSBURY

CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

Minimum Goals For World Outreach

At the annual meeting of the B.Y.F. National Council last June at Green Lake, Wis., minimum goals for each of the five emphases committees were discussed and adopted. Copies of these goals will reach you within the next few months through your area director of Christian education.

The world outreach committee recommended two minimum goals and three supplementary ones, all of which are described in the new B.Y.F. leaflet entitled "Christian World Outreach." This leaflet is free and is the sequel to "World Service—Study and Action."

Goal 1 (Minimum) Continued participation in the Share Our Surplus—S.O.S. project of last year. It was a great thrill for the B.Y.F. to report to the American Baptist Convention last May that more than \$32,000 had been raised for S.O.S. in 1954-55. Because this total exceeded all expectations, the council voted to adopt a goal of \$40,000 for the current year, an average of ten cents per young person. A new leaflet which will tell the S.O.S. story in cartoon form

will be ready for distribution early in the fall.

Goal 2. (Minimum) Interpretation of the B.Y.F. special interest fields. Fine project suggestions for both fields: Murrow Home for Indian Children (home), and Burma (foreign) have been made by missionaries on these fields and will be printed in a new edition of the "B.Y.F. Spotlight." This leaflet, too, will be available soon.

Goal 3. (Supplementary) Participation of all B.Y.F. members in the Every Member Canvass of the church. This is the sequel to the B.Y.F. sharing plan.

Goal 4. (Supplementary) Participation of the entire B.Y.F. in at least one interdenominational youth activity during the year. A Youth Week service, a World Day of Prayer meeting, and others.

Goal 5. (Supplementary). Observance of Fellowship Vesper Day, December 4, by every B.Y.F. either by itself or on an associational basis. A special program for the day, written by Richard Beers, A.F.B.M.S. missionary to Assam, appears in the fall issue of *The High Call*, and is also available separately from the B.Y.F. office.

For the complete story on Christian world outreach, secure the manual and

the free leaflet mentioned above. What a great story of missions we will share with young people in all our churches, if we take these goals as our own and begin to work toward them immediately.

World Outreach Adventures

Idaho

Each B.Y.F. is adopting a missionary as its special friend. The group writes to the missionary, prays for him or her, and offers assistance in whatever way may be possible.

Massachusetts

In addition to reaching a goal of \$300 for S.O.S. last year, this state, through its fellowships, raised enough money to send three horses to Haiti, \$150 to the hospital in Limbe, and is currently working on a project to provide a basketball court for one of the Baptist colleges in Cuba. Here is missionary zeal that is dynamic and practical.

Maine

The state goal of \$600 for S.O.S. was easily reached. As a second state-missionary adventure, Maine B. Y. F. adopted what it calls a "Wampum Project." By this the young people are seeking to raise \$500 for the work at the Crow Agency in Montana where the Rev. and Mrs. Chester Bentley are missionaries under the A.B.H.M.S. This is the field where the exquisite new film "Song of the Shining Mountains" was filmed. The money will be used by Mr. Bentley for the purchase of badly needed Christian education and recreational equipment. With the slogan "Christ Requests our Wampum" (Crow), Maine B.Y.F.'ers are entering enthusiastically into their new project. The total amount contributed will be announced at the state convention in November. Here again is the use of creative imagination to fill a need on one of our Indian fields.

Oregon

The world outreach chairman has been digging up information on areas of special need in various communities around the state, on racial tension spots, migratory labor problems, and others. This data is obtained from many agencies around the state: mission societies, councils of churches, denominational offices, and others. The fellowships are then notified of the situations which exist in their communities, and are asked to launch an outreach project to meet the need. Knowledge of the need is the beginning of all missionary endeavor.

New Jersey

In New Jersey many of the Negro Baptist churches have large and active B.Y.F. groups. The state B.Y.F. is currently working on a plan to include all of the Negro churches which can possibly be interested, in the state B.Y.F. program. The dream is that all B.Y.F.s in the state, Negro and white, will come under one organization, the Baptist Youth Fellowship of the State of New Jersey. Christian friendliness in action, this activity of New Jersey may rightly be called.

Fellowship Guild

DEAR GIRLS:

Two events of great importance have taken place since I last wrote to you.

1. The Sixth National Fellowship Guild House Party was held at Green Lake, July 9-16, with 156 girls and counselors from twenty-four states and the District of Columbia attending. A program varied and full of interest kept everyone busy and happy and sent each person home feeling that in reality she had had a "closer walk with Christ." Attention throughout the week focused on the Christian home through the theme "Bless This House." Exciting Bible lessons were brought each day by Mrs. Kenneth Slifer, of New Jersey. Small discussion groups considered problems and joys of family life, talked about ideals for Christian homes, and set up standards of behavior for Christian girls.

Skill groups on music, guild crafts, worship, White Cross, public speaking and recreational leadership, and drama and choral speaking enabled the girls to increase their abilities in countless ways.

As is usual at guild house parties, a depth of fellowship and "oneness in Christ" was achieved. As a result, many girls made decisions of far-reaching significance.

The cathedral hour, held each evening in the lovely vesper spot overlooking the lake and rolling hills, and led by Mrs. William Sutterlin, of Portland, Oreg., was a time to which girls and counselors looked forward eagerly.

Special features of the house party included addresses by Mrs. F. W. Thompson, wife of the president of Bacone College, Muskogee, Okla, and Mrs. F. O. Nelson, formerly a missionary under the A.B.F.M.S. in Burma; a guild night when the fortieth anniversary of the guild was celebrated and the new national guild chairman was installed; a "Town Meeting of

the World" with seven international students on the Green Lake student staff; and the closing consecration-communion service.

In every sense, this house party was a thrilling and powerful experience which no one of us who had the privilege of being present, will ever forget. How I longed for more of you to share it with us.

2. The second big event in national guild work, which I want to report to you, is the appointment of Carol Jensen, of Minnesota, as the new national Fellowship Guild chairman



Carol Jensen

on the B.Y.F. executive board. She succeeds Ruby Enander, of N. Dak., who presided with grace and charm at the national house party. Carol is a past state chairman of guild in Minnesota, is a junior at Macalester College in St. Paul, and is planning to enter a church vocation when she completes her college work. You will be hearing from Carol personally a number of times this year. Let me introduce her to you as a dear personal friend, an enthusiastic guild girl, and a growing and winsome Christian.

Sincerely yours,

Isabelle M. Gates

DEAR FELLOWSHIP GUILD GIRLS:

The Fellowship Guild has a unique role to play in the moulding of girls' lives in our complex society of today. Recognizing this great responsibility, let us this year strive toward: A renewed dedication of every guild girl to Jesus Christ through Christian fellowship, prayer, study, and action; the creation of many new guild chapters throughout the nation; the implementation of our 1955-56 "guild goals" by every chapter.

May the light of Christ be magnified through our united efforts in this work of the Kingdom.

In high anticipation,

CAROL M. JENSON

MISSIONS

One Woman's Influence

By FRIEDA ROACH

WHAT IS THE INFLUENCE of any one woman? Can her vision and determination alter the course of events so that a people, a community, or a church live in a new environment of hope?

One woman dreamed of investing her influence. An idea was born in her mind, and when a man agreed to become a trustee "of a thing she had in her mind to do," an institution to train her people—now Bethune-Cookman College—came into being. In later years she entered into what she called "a spiritual venture,"—the task of bringing together one million women into the National Council of Negro Women. When Mary McLeod Bethune passed away recently, she left behind a record of achievement nothing short of a miracle.

Another woman saved Baptist property from being taken by the law when discouraged churches failed to use it. Through her promotion groups in the community gathered for Bible study and religious conferences, because she envisioned a great revival of Christian camping.

And still another made her contribution through her church to many other churches in her area. The Sunday school was at a low ebb and federation with another church had been rejected. This woman—with one other—decided to follow through on an idea she had. Consequently her vacation Bible school became an example to churches in a wide area, and was the turning point in the life of her own church. One woman's influence brought about the revival of a church which is now a credit to God and the community it serves.

Each of these women was a member of a church and of a woman's society and, as such, was called of God to an important task.

The most important woman in the American Baptist Convention is the woman in the church. Out of her desire to serve comes the need for an organization.

The smallest unit in the organization of our women's work is the circle. Here in an intimate group a woman makes her first contribution. As a member of a circle she is also a member of the woman's society, and in this larger group her interests widen.

The mission society is the only vehicle through which many women

serve in the church. This organization is only a means to accomplish the purpose of the kingdom, and is not an end in itself.

In the early years of women's work too often the "Ladies' Aid" was social in nature, or organized to meet only the needs of the church or community. As her horizons widened, the Baptist woman has come to see that she must have a missionary spirit that encompasses all phases of American Baptist work. She knows that a good society plans for good programs, promotes

house parties, and sees that the excellent leaflets, books, and other reading materials are available for study. She realizes that missions are promoted by the use of speakers and interpreters, and that special interest missionaries must be remembered with cards, gifts, letters. Because of her desire to make an over-and-above gift she makes a Love Gift to missions; to express her concern for those whom she has not seen but loves, she works with her hands at White Cross sewing.

She strives to serve her fellowmen through Christian social relations, and to serve her church by assisting with the missionary and stewardship program. She is aware of the need for Christian training in spiritual life, family life, and in leadership. She makes an effort to enlist that great host of our women who are now gainfully employed.

She also strives to enlist inactive women in her church who have never been challenged by Christ's call for workers, women who have never known the joy of giving themselves in service wholeheartedly, or women who have found themselves too tied up in other forms of community service to be active in the church. As she experiences the joys of working in his vineyard in her own society, she yearns for a wider fellowship with the women in near by Baptist churches, and so she reaches out into the association and then into the state woman's society.

Because she knows that only as she gets information and inspiration can she work effectively in her own woman's society, she diligently seeks to acquaint herself with the materials, tools, and helps provided for her and channeled to her by the National Council of American Baptist Women. She feels the need of attending, as often as possible, the National Woman's Conference, the National Missions Conference, and other conferences at Green Lake—and Woman's Day at the Convention—to learn new techniques and better ways of doing her work. She believes that we must seek spiritual strength which comes from united Christian witness, and she finds joy in her fellowship with other Baptist women's groups and in interdenominational meetings.

"Any great movement is merely the shadow of one individual." Therefore the woman in the church must be central in all our planning, and thinking, and programing. Because she desires to serve, whether it be in the church, association, state, or in the National Council of American Baptist Women, because she is called of God "to worship, work, and witness," there is no woman who does not hold an important place.

1955-1956 Officers and Chairmen

President—Mrs. Howard L. Roach, Plainfield, Iowa.

First Vice-President—Mrs. F. R. Carroll, 212 Wilshire Blvd., Dayton 9, Ohio.

Chairmen: Program—Mrs. L. A. Mayes, 3595 Walnut Ave., Long Beach 7, Calif.;

House Party—Mrs. Major L. Johnson, 592 Broadview Terrace, Hartford, Conn.;

Literature—Mrs. Clayton D. Eulette, 6342 S. Normal Blvd., Chicago, Ill.

Vice-President of Missions—Mrs. Marshall B. Barker, 3327 Huntington Blvd., Fresno 2, Calif.

Chairmen: Speakers and Interpreters—Mrs. Norwood L. Jones, 267 Highland Ave., Ridgewood, N. J.;

Special Interest Missionaries—Mrs. Russell C. Smith, 421 West Main St., Lebanon, Ind.

Vice-President of Christian Service—Mrs. B. Bailey Hathaway, Burlington Flats, N. Y.

Chairmen: Love Gift—Mrs. Lester P. Wager, 189 Aberdeen St., Rochester, N. Y.;

White Cross—Mrs. Paul R. Gleason, 11 East Kendrick Ave., Hamilton, N. Y.;

Christian Social Relations—Mrs. Kenneth Crawford, 1532 Grand Ave., Kalamazoo, Mich.

Vice-President of Christian Training—Mrs. Robert R. Schendel, 934 Forest St., Topeka, Kans.

Chairmen: Spiritual Life—Mrs. Chas. A. Marsteller, 82 Essex St., Bangor, Maine;

Family Life—Mrs. W. H. Larick, 101 Luikart Drive, Euclid 17, Ohio;

Leadership Training—Mrs. Schuyler Y. Spaulding, 12 Ridgewood Road, West Hartford, Conn.

Vice-President of Missionary and Stewardship Education—Mrs. Thomas Ellis, 1570 Lonsdale Ave., Lonsdale, R. I.

Chairmen: Women—Mrs. Thomas Ellis; Fellowship Guild Counselor—Mrs. Robert Manogg, 13121 Wales, Huntington Woods, Mich.

Vice-President of Business and Professional Women—Miss Jennie Willis, 136 S. 62th St., Terre Haute, Ind.

Recording Secretary—Mrs. Dean H. Thayer, Rt. 1, Box 680, Mesa, Ariz.

Treasurer—Mrs. Gilbert Miles, 700 Vernon Ave., Lansing, Mich.

Administrative Secretary—Miss Violet E. Rudd, 152 Madison Ave., New York 16, N. Y.

Administrative Assistant—Miss Constance Shaw, 152 Madison Ave., New York 16, N. Y.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

The United Nations Spells Peace

By MABEL MARTIN

International Scrabble

[Use a blackboard. Ask eleven women each to take one (or double up on some) of the "words" (United Nations Specialized Agencies) in the order shown below. As she talks each woman should fill in the correct initials, using different colored chalk if possible. The eleventh woman, instead of adding additional letters to those on the blackboard, should circle the letters P-E-A-C-E. You may wish to test the audience on their knowledge of the initials at the close of the meeting.]

U I
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from \$45,000,000 to \$300,000,000.

4. International Civil Aviation Organization

I.C.A.O. has established standards of safety for international air travel. These standards deal with licensing of personnel, air traffic services, production of maps and charts, and bad weather landing aids. It has sent 100 experts to help countries develop their air transport services and enrolled 1,000 students in classes for radio operators, mechanics, and weather observers. It has sixty-five members. The 1954 budget was \$2,700,000.

5. World Health Organization

On a 1954 budget of \$18,500,000 W.H.O. has contributed billions of dollars to the world's economy by giving health to farmers so that they may plant and harvest their crops, to workers so that the wheels of industry may turn, to mothers and children so that homes may be healthy. In Afghanistan two thirds of the population has been protected against malaria. In India, where malaria takes an annual toll of 1,000,000 lives, by the end of 1955, 125,000,000 people will have been protected. W.H.O. has trained 18,000 midwives and sent them equipped with aluminum midwifery kits to mothers in childbirth who have previously had no scientific care.

6. World Meteorological Organization

Perhaps the most appreciated service which the W.M.O. gives, is that of round-the-world weather observations and forecasts, so that air travel may be safer. It also works at the development of water resources, power sources, and locust control. Its 1954 budget was \$360,000.

7. Food and Agricultural Organization

Fifty-five countries received technical advice in 1954 on agricultural problems such as increasing the yield of crops, use of better varieties of seed, better fertilizer, and more irrigation. F.A.O. is also at war on locusts and other insects, it provides vaccines to control diseases of livestock, it introduces fish culture, and reforestation programs. 1954 budget was \$6,000,000.

8. International Labor Organization

Seventy nations belong to I. L. O. which is thirty-five years old. In 1954 I.L.O. had 105 projects in forty-five countries, with eighty-eight experts in the field. More than one half of the \$6,333,333 budget for 1954 was spent to help increase the total production of workers through the use of modern techniques. The 1956 convention will discuss the matter of slave labor.

9. International Telecommunication Union

This technical organization helps nations develop their radio, telegraph, and telephone facilities by sending technicians on request. Since the demand for radio channels has become very great, one of its major fields of work is the coordination of assignments of frequencies to national radio services. 1954 budget was \$1,333,333.

10. United Postal Union

Each year 2,000,000,000 pieces of mail are transported from country to country. This important organization makes it possible for them to get to their destination in the most remote spots. Its 1954 budget was less than \$500,000.

11. P-E-A-C-E

Through these and many other programs of the U.N. and its specialized agencies, the U.N. is at work to bring durable peace which shall bring justice and freedom to all men and all nations. The price of peace which each United States citizen pays through his tax bill for these programs of the U. N. is fifty-six cents a year. Is this too great a price to pay towards peace? Let us read the words of Isaiah from the King James Version 1:16-20. [Reads.] Now let us read from the Revised Standard Version the words of Luke 19:42 "Would that even today you knew the things that make for peace!"

[Close with a prayer for peace.]

For fuller information on these and other U.N. programs, write to: The Council on Christian Social Progress, American Baptist Convention, 152 Madison Ave., New York 16, N. Y.

MISSIONS

1. United Nations

In October we celebrate the tenth anniversary of the founding of the U.N. It has served as a workshop for its sixty members nations, where they are learning slowly but steadily to walk in the paths of peace. Through the programs of its specialized agencies, the U.N. has taken amazing strides around the world toward justice and freedom for all people. The budget in 1955 is \$40,000,000.

2. United Nations International Children's Emergency Fund

More than 80,000,000 children and nursing and pregnant mothers have been helped by U.N.I.C.E.F. in 88 countries. With a \$17,000,000 budget, U.N.I.C.E.F. has provided medical supplies, milk, insecticides, milk conservation equipment, and mass health campaigns against tuberculosis, malaria, typhus, yaws and trachoma. Baptist women across the United States joined forces with others in 4,000 communities to raise \$273,335.21 for U.N. I.C.E.F. through the Trick or Treat Halloween projects in 1954.

3. United Nations Educational, Scientific, and Cultural Organization

By the end of 1954, some 350 experts had been sent to countries requesting help in education and science. India alone reported that with the help of U.N.E.S.C.O. within the past seven years, 5,000,000 more children were in primary schools, high-school enrollment had doubled, and the national budget for education had been raised

Something New Being Added

By GILBERT B. BRINK

GREETINGS! Editor Slemph has invited the men of our denomination to tell of new ideas for men's work, give important news briefs, and suggest program helps each month on this page.

This is a happy situation. The men will receive an informative page of helps, and will be given one more good reason to read this very worthwhile magazine.

Starting in the next issue, there will be a suggested schedule for men's monthly meeting programs for a whole year, and one of these will be developed in each issue in outline, with suggestions for effective presentation. Programs will be outlined two months before the month they are to be used.

This month we take you to Green Lake, to the National Laymen's Conference.

Green Lake Develops Leaders

Over 175 men's work leaders left Green Lake with much more leadership ability than they brought with them. The gathering was unique in several respects, and was acclaimed the best men's conference ever held.

In the first place the conference was filled to capacity, and fifty persons had to be turned away. This was the first time that had happened.

And, despite the attraction of one of the most beautiful golf courses in the world, and exceptionally good fishing in the lake, nearly all of the men stayed each morning for the workshop sessions.

Evangelism Popular

The subject which captured more interest than any other was visitation evangelism, following two addresses by Curtis Nims, convention evangelist. "Start with one man that is interested and add others as interest spreads," said Mr. Nims. "You learn to swim by doing it."

He pointed out that any success in group evangelism depends on ground work in individual evangelism. Even Pentecost was preceded by the disciples going out two by two.

The men developed twenty suggestions, among them: set up a regular follow-up system for men to call on visitors to Sunday services; build a year around sports program to interest outsiders; be willing to discuss your beliefs at work; have a Christian lay-

men's breakfast, inviting non-Christian guests; and get service club members to work in Christian activity, thereby interesting them in the church.

Dining Hall in Sight

In an interesting panel presentation outlining the history of Green Lake, delegates were told the heartening news that the dining hall addition may be built before next year, if the last \$50,000 can be raised. Thanks to a contingent gift from the Kresge Foundation, over \$350,000 is already in sight.

Leadership Demonstrated

Laurence J. Taylor and Richard Gettings, instructors at Hillsdale College, Michigan, translated the concepts of group process into the language of the layman and implemented them with a demonstration. Expressing a philosophy with its roots in the teachings of Jesus and of Paul, Mr. Taylor trained key laymen to conduct meetings using the latest discussion procedures.

The men were "learning by doing" in small work groups, through which they imparted subject matter pertinent to laymen's groups.

Approximately one third of the laymen took leadership roles, thus sharing ideas and building fellowship with the men from twenty-eight states.

Hoiland Startles Conference

Richard Hoiland presented a startling picture of the effect on American youth of three critical factors: (1) The current population increase, that is causing tremendous concern to school boards throughout the country. (2) The critical financial position of most Baptist colleges because of current inflation and its effect in reducing the value of their endowments. (3) The education for good or for evil that comes to the millions of boys who go into the armed services every year—far more than are able to attend college.

Mimeographed Addresses

Copies of the major conference addresses by C. R. Nims, Richard Hoiland, G. H. Asquith, five Bible lectures by R. E. Knudsen, and reports of the four morning workshops have been mimeographed and are available at fifteen cents each from the National Council of American Baptist Men, 152 Madison Ave., New York 16, N. Y.

1956

National Laymen's Conference

Green Lake, Wis.

June 30—July 6

A year ahead is not too early to register.
Six families which attended the 1955
conference are already
signed up for 1956.



Laurence J. Taylor putting a question from the discussion group during the morning workshop to Curtis Nims, resource leader on evangelism

Chin Hills Convention Draws 2,323 Baptists

Local Committee Arranged for Food and Housing for Entire Group; Spirit of Vitality Marked Business and Worship Sessions; Women Participated First Time

By LLOYD G. JAMES

In this day of multiplied conventions, conferences, meetings, and the like, members of committees on arrangements in the United States may take some solace from an account of some of the problems encountered by the local committee in Zokhua, Chin Hills, Burma, in preparing for the second general convention of the Zomi Baptist Convention last spring.

Travel Difficulties

Zokhua is a remote village one day's journey (19 miles) south and east of Haka, where our Rev. and Mrs. Robert G. Johnson are stationed. To reach it, Bob and I had to travel over steep mountain trails wide enough only for pony or foot travel. In spite of the difficulty of travel and the distances involved (one man traveled about 245 miles), the committee on arrangements in Zokhua found it necessary to care for 2,323 Chin Baptists who attended the meeting.

Food and Housing

Arrangements included food as well as housing, and the erection of a large outdoor meeting hall. It is the custom in the Chin Hills (as in other places in Burma) to provide everything for the visiting delegates and visitors during the time of the convention, including food.

Preparations to provide the food began weeks before convention time. Because of a bad year for rice in the hills this year, a Zokhua Christian layman had to go to the plains of Burma to purchase rice. This mission was very difficult, because others there were trying to purchase rice for other purposes. With perseverance and hard work, however, the layman procured 540 baskets (30 to 40 pounds per basket). Next came the gigantic task of transporting the rice to Zokhua. This had to be done by Christian coolies, each carrying only one basket on the three-day journey.

For meat, the Christian constituency around Zokhua had to be canvassed, and a total of fifty-two pigs, ten *mit-hun* (a large animal somewhat like the buffalo), four cows, and one water

buffalo were given. Other lesser items, such as vegetables, salt, and curry seasoning, were also secured to round out the meals for the visiting Baptists.

Temporary Meeting Hall

To provide a meeting hall, a temporary shelter with a grass roof was erected. Seating was by grass strewn on the ground, except for board planks placed on the ground near the front for the use of the many choirs that participated. In order to provide a public-address system, a battery-powered unit was carried by pony from Haka, and a generator for recharging the battery was transported nineteen miles on a cart pushed by four men.

There was a spirit of vitality in the business and worship sessions of the convention, as well as a strong will to evangelize. On Easter, sixty persons were baptized. Encouraging reports of progress were brought of new work opened by Chin evangelists in the Kanpetlet and Matu areas of the Chin Hills. It was announced that

plans were being made for opening work in other areas.

Another encouraging aspect of this convention was the participation by women for the first time. The evening service on the first night was given to the women's group and a fine program was presented. The main message was given by one of the early converts in the Haka area, who taught herself to read the Bible when she was over fifty years old, after having received a pair of glasses which were a gift from American Baptists. She was true to the part played by women everywhere in pressing for equality of rights and privileges. She called upon the Chins to regard everyone as equal and not to allow differences among them because of positions in life. This was interesting because she herself was the mother of the chief magistrate in Haka, who is also a fine Christian. She also emphasized the need to abolish the practice of paying a price for brides—a custom in the Chin Hills.

The Zomi Baptist Convention, formed only in 1954, was planned to meet every three years. However, the Chins enjoyed themselves so much last year that they decided to hold another convention this year. The most recent to be formed among Baptist groups in Burma, this convention has now become a part of the over-all Burma Baptist Convention. It bids fair to becoming an active and vital part of the total Baptist work.



Participants in service conducted by women for first time in history of work in Chin Hills. Woman second from right delivered the major sermon

Bay Cities Baptists Promote Race Harmony

View Fellowship and Cooperation As Better Than Patronizing Methods and Programs

By W. EARLE SMITH

The San Francisco Bay Cities Baptist Union has always operated on the premise that all racial or national language groups are fundamentally and operatively a part of its life and program, whether they were integrated members of one church or distinctive members of another.

Negro Churches in Union

Several Negro churches in the union are among its most substantial units, with great church buildings, large congregations, and strong pastoral leadership. Five of the pastors average some twenty-five years of able ministry in their present churches which is an outstanding record.

When the Second World War broke, there were possibly some 25,000 or more Negroes in the San Francisco Bay Cities Baptist Union area, most of whom were old-time Californians, with their roots running down into early-day California, or the California of the turn of the century. With the breaking of the war, Negroes came by the tens of thousands. Today the metropolitan area has possibly 150,000 or more. To assimilate and help adjust these new citizens, especially in that most of them came from the South, was a herculean task. The public reaction will attest that a good job has been done. The churches have been a major factor in contributing to this adjustment.

No Patronizing Attitude

There has never been evidenced on the part of the S. F. Bay Cities Baptist Union anything of the patronizing attitude toward these or any other dark-skinned fellow Christians. They have always been "of us" in the building of our extensive church program.

The union has never fostered a program of propaganda for distinctly interracial churches or to get one group to move en masse into the membership with another. Such efforts are all together too artificial.

Rather, our emphasis has been on the dignified, solid basis of self-respect, with full recognition of genuine worth and character. The evidence is that good fellowship and cooperation are basic, with no thought or consideration being given to any group as being distinctive because of its "tint of pigment" or because of the use of a bilingual tongue.

Two Examples

Two striking examples of the success of this fundamental philosophy are to be seen in San Francisco.

One is the First Chinese Baptist Church, which in the past dozen years has grown from a rather backward economically dependent church to a strong self-supporting organization with a broad missionary vision, all led by a brilliant, well-trained pastor, and a thoroughly schooled director of Christian education.

The other is the great Third Baptist Church of San Francisco, one of the honored centenarian religious institutions of the city. Within the past two years this church, under the leadership of F. D. Haynes, for twenty-three years its pastor, has moved to a new location and built a great new \$150,000 sanctuary which will seat over

1,000. This sanctuary is always filled at worship services. Just now this church is in process of building a fine \$100,000 educational building.

In the midst of this busy program, the Third church has just appropriated \$5,000 as a New Frontiers gift to help the new Westlake church construct its first-unit building.

Negroes Helping Whites

Thus a great cooperative American Baptist Negro church becomes a sponsor of, and shares its blessings with, a new American Baptist white church which is just beginning its potentially great ministry in one of the finest new developments in all the San Francisco metropolitan area.

Another interesting incident took place recently in which these two brethren were involved. As Mr. Milam dropped into Dr. Haynes's office one morning, a phone call came in frantically seeking some blood for a seriously ill little boy of the Third Church. Dr. Haynes wondered where he could find the person with the proper type of blood. Hearing the conversation, Mr. Milam offered his blood. He hurried to the hospital, and little Michael Norris is again well, thanks to Mr. Milam's good heart and good blood.

We submit these examples as sound evidence of good Christian interracial relationship. Compare them with conditions in your own neighborhood.

The S. F. Bay Cities Baptist Union has a number of churches which are now happy with various racial and bilingual members in their ranks. We believe this philosophy of fellowship and cooperative action, with refusal to recognize any of the patronizing spirit so often in evidence in attempts at interracial activities, creates an atmosphere in which true interracial church life may grow and develop.



James Chuck

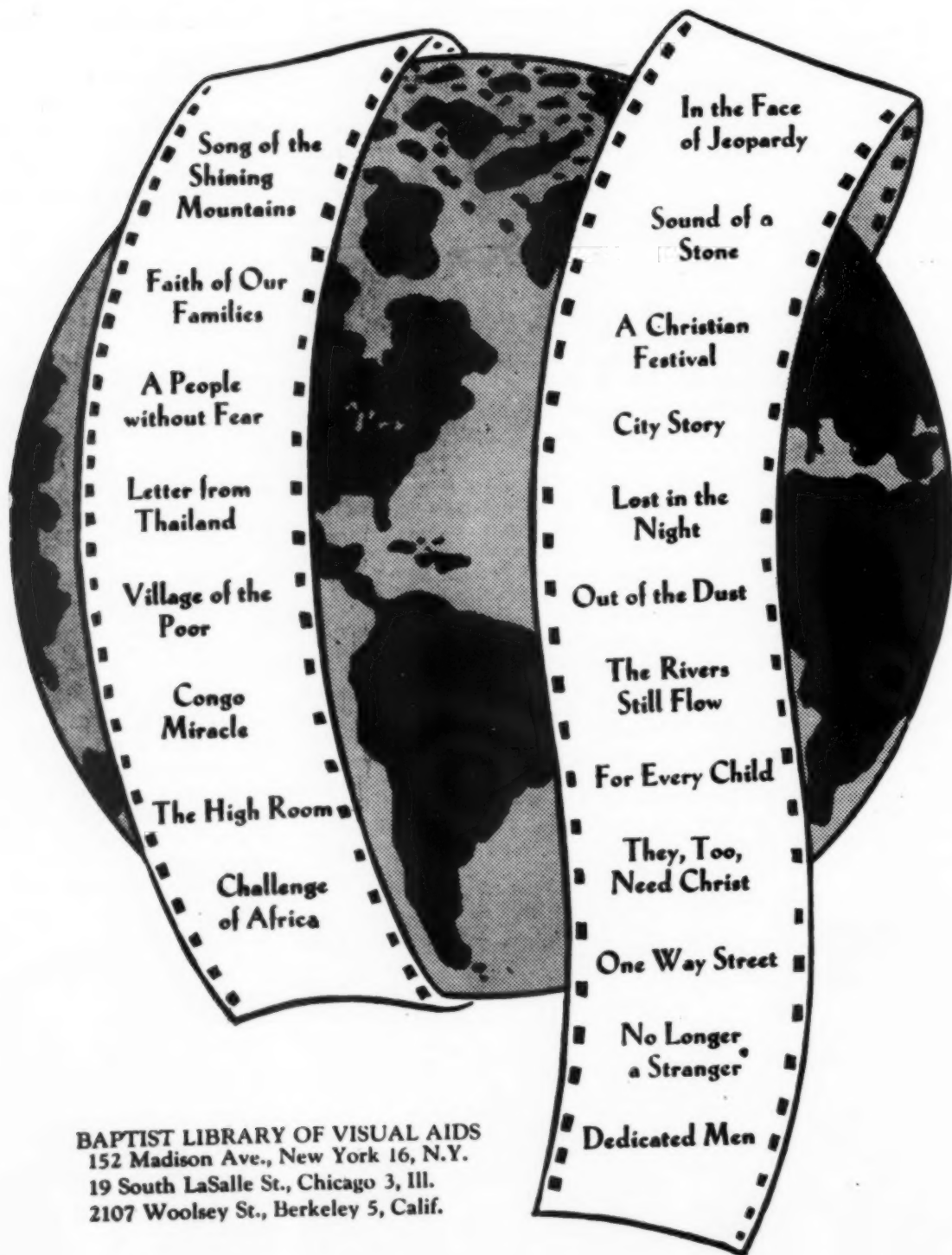


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Church in Michigan Has Two Dedications

**Dedicates Education Unit and Site
of New Church. Started from
Its Own Membership**

By JAMES H. BUSWELL

"I doubt that this has ever happened before! Tonight I am speaking at the second dedication of church properties for which your church is responsible. I wonder if that has ever happened before to a church in the American Baptist Convention!"

Paul Warford, director of church extension for the Michigan Baptist Convention, was speaking at the dedication of Roger Williams Hall. Three months ago this old residence next to the First Baptist Church was so dilapidated in appearance that it looked as if a lighted match was the best way to remove an eyesore. Today, refurnished, remodeled, painted outside and in, it presented an amazing contrast. It was now an educational unit for the booming Baptist Church in Niles.

Site for New Church

At three o'clock on that same afternoon, Dr. Warford addressed a group of about two hundred Baptists on a beautiful suburban acreage near Baron Lake, where, amid apple trees that were now in blossom, a modern church soon will be erected. The money is available! The "germ" from which Huntly Memorial Church has grown consisted of one church-school bus! Each Sunday, and on festive dates between, this bus journeyed to the east of Niles and brought in loads of children and family representatives from all around.

A survey netted over four hundred prospects for a new church. There is not a church in this particular township. "We found a mission field in our own back yard!" exclaimed the minister. A school building was secured for Sunday services. Thirty-four members were dismissed from the home church to start the new church. They were people living in that Baron Lake area. Services were started (in the school building) on October 10, 1954, with seventy in attendance. On Easter, 110 were counted.

Missionary Vision

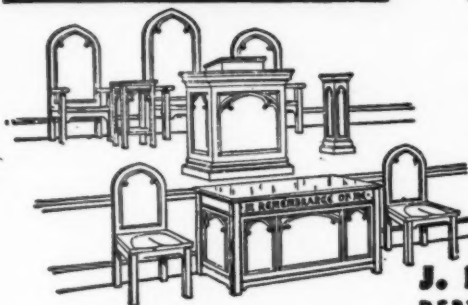
Pastors with less vision might feel that dismissing so many members was "cutting their own throats." But the McCoy's had learned that the mission-minded church invariably gained from its sacrifices!

September, 1955

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Ray McCoy preaches Sunday morning in the suburban church at ten o'clock and in his home church at eleven. But his vision extends even farther! Now the bus is going north of Niles, not only to bring in family representatives to the church school down town (with its new educational unit!), but also with the thought of some time soon finding a real demand for another Baptist church north of the city.

And that is not all! Assuming that the "fields are white to the harvest" in the vicinity of the city church itself, not only has this building where the church-school work will be centered been purchased and paid for, but an option has been secured on

another residence next door to this building. It is hoped that still a third residence may be secured in the future, so as to provide a larger and modern city church, plus playground and ample parking space.

Missions in Action

The McCoy's have been in Niles less than five years. The Niles church contributed, prior to this, in a limited way to the Unified Budget. Like so many other Baptist churches, it has not been thoroughly "sold" on missions. The McCoy's realized that a program in which the membership could see the missionary work was required.

The first attempt, and a successful one, grew out of a handful of men

who attended a Labor Day conference of Baptist men at the Lake Louise camp in northern Michigan. A residence for the camp director was badly needed. Mr. McCoy selected men from his group with leadership ability and challenged them to contribute the labor, the materials, and the funds for the Issac McCoy Lodge at Lake Louise, which is over three hundred miles from Niles. Convoys of men and materials rolled north from Niles, and soon, under the supervision of the pastor, a modern summer home, with all conveniences, containing five rooms and bath, in the heart of "Michigan's Water Wonderland," enabled Niles Baptists to see what a church can accomplish when inspired to give to missions "in their own back yard" as well as out in the wider world.

The Niles Baptist Church has three major missionary projects to their credit.

Soon after the McCoy's arrived in Niles a building fund was started. In purchasing and remodeling the present Roger Williams Hall, this fund was untouched. Materials cost \$200. The people gave of their time and talents to do the work. They made an over-and-above pledge for the property. "It's the week-by-week giving that does the job!" said Mr. McCoy.

For the Unified Budget

Here in Niles is a Baptist preacher who believes that the admonition "Go ye into all the world and preach the gospel" was intended, not alone for the home- and foreign-mission projects of our Unified Budget, but also for the suburban areas in his own city—areas that are frequently neglected while ministers look across the fence into what they think are greener pastures.

When someone in a church discovers a "new frontier" either in the front yard or in the back yard of the home church, then a new missionary movement has commenced. Members thrill to the experience of developing a property and watching a missions project grow.

Having seen a missionary movement at work in their own community, they also at once contribute more liberally to the Unified Budget, so as to carry the gospel into "all the world."

When a church gives itself more fully to the development of near-by extension projects, it discovers that it also is contributing generously to home and foreign missions through organized channels.

The church that gives more time, talent, and tithe to local and state work, thus gains greater vitality for the complete program of our denomination.

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Missionaries on Page 48

First row, left to right: Celia Allen, Christian Friendliness missionary, California; Janet Byron, Boston Baptist Bethel, Boston, Mass.; Edward Catlos, field worker of The American Baptist Home Mission Society; Alma Clifford, First Spanish Baptist Church, New York, N. Y.; Perry L. Jackson, missionary to Indians, Cottonwood, Ariz.

Second row, left to right: Marian Ellen Kimble, Heath Christian Center, Boston, Mass.; Ethel Knapp, missionary to Indians, Basom, N. Y.; Judith Lindquist, William Axling Christian Center, Minneapolis, Minn.; Ruth Makeham, Boston Baptist Bethel, Boston, Mass.; Evalena McCutcheon, Colegio Bautista, San Salvador, El Salvador.

Third row, left to right: Mary Mills, evangelistic missionary, San Salvador, El Salvador; Mary Murray, trailer chapel missionary, Michigan; Lolita Stickler, Indian Mission, Parker, Ariz.; Aleese Williams, Mather School, Beaufort, S.C.; Lloyd Wyse, Colegio Bautista, Managua, Nicaragua.

MISSIONS

Missionary MILESTONES

Appointed

By the American Baptist Foreign Mission Society, May 18-21: Mr. and Mrs. Francis Bartlett, to South India; Dr. and Mrs. Kenneth Vincent Dodgson, to Assam; Mr. and Mrs. Thomas F. McDaniel, to Japan; Leslie P. Peart, short term to Burma; Mr. and Mrs. John William Philipps, to South India; Mr. and Mrs. John E. Rumohr, to Belgian Congo.

By the Woman's American Baptist Foreign Mission Society, March 21: Gertrude P. Bloss, Burma, short term; Elizabeth M. Bruce, R.N., South India; Dolores M. Logsdon, Burma, short term. On May 15: Vivian R. Genre, Japan; Elizabeth H. Linder, R.N., South India; Dorothy Massie, Philippines; D. Ruth Meinen, R.N., Assam; Edith C. Thompson, Japan, short term.

By the American Baptist Home Mission Societies: Tenolia J. Guice, Rankin Christin Center, Rankin, Pa.; Al Mackim, Brooks House of Christian Service, Hammond, Ind.; Lee Reichstein, Alonza Park Christian Center, Phoenix, Ariz.; George W. Waddell, South Chicago Neighborhood House, Chicago, Ill.; George D. Younger, Mariners' Temple, New York, N. Y.; Marjorie Moreau, Baker Cottage, Ouzinkie, Alaska; Carol Welch, Milwaukee Christian Center, Milwaukee, Wis.; Delia Velderrain, South Chicago Neighborhood House, Chicago, Ill.; William R. Fisher, Agate and Deertrail, Colo.; Henry T. Balingier, Walsenburg, Colo.

Died

Mrs. Ernest L. Atkins (nee Gladys R. Aston), missionary to South China and the Belgian Congo for thirty-six years; in Clifford, Pa., May 25.

Sarah Kelly, missionary to South India for forty-three years; in Ongole, India, June 1. She continued to live in India after her retirement until her death.

Henry James Openshaw, missionary to West China for forty-one years; in Los Angeles, Calif., April 21. Probably no other A.B.F.M.S. missionary experienced so many minor and major revolutions as did Henry Openshaw during his years in China. These included several riots in Szechuan, the Boxer Uprising, the Overthrow of the Manchu Dynasty, the establishment of the Chinese Republic, and a long period of war-lord activity which spelled constant local crises.

Honored

Marlin D. Farnum was awarded the degree of doctor of divinity on June 12, by Keuka College, Keuka Park, N. Y.; Elmer G. Hall was awarded the degree of doctor of divinity on April 19, by the University of Redlands, California.

Twenty-five-year pins and buttons were awarded recently as follows: Mrs. J. A. Ahlquist, Assam (1916-1942); Dr. and Mrs. William A. Axling, Japan, served for more than fifty years; Dr. and Mrs. A. G. Boggs, South India (since 1920); Dr. and Mrs. E. E. Brock, Assam (since 1927); Rev. and Mrs. E. C. Brush, Bengal-Orissa and Burma (1923-1955); E. S. Burket, China (1916-1947); G. W. Carpenter, Congo (1925-1953); F. G. Christenson, South India (since 1920); Mrs. Grace T. Clayton, China (1906-1942); Mr. and Mrs. C. L. Conrad, Burma (1919-1953); John Firth, Assam (1893-1930); Dr. and Mrs. H. M. Freas, Belgian Congo (since 1924); Dr. and Mrs. H. C. Gibbens, Burma (1903-1936); Ruth L. Harris, Philippines (since 1925); Dr. and Mrs. L. C. Hylbert, China (1908-1944); Mrs. M. O. Rockwood, South India (1910-1942); Mrs. A. G. Telford, Burma (1916-1944); Mrs. N. J. Unruh, South India (1904-1940); Mrs. A. M. Wynd, Japan (1894-1932); Dr. and Mrs. G. E. Gates, Burma (1919-1947); Mrs. Henry Huizinga, South India and East China (1896-1937); Rev. and Mrs. B. M. Johnson, South India (1920-1953); Annie E. Root, East China (1929-1943) and W.A.B.F.M.S. treasurer (since 1943); F. J. White, East China (1900-1935); M. O. Rockwood, South India (1910-1942); Dr. and Mrs. F. G. Dickason, Burma (since 1930); Walter Sutton, Burma (since 1919); Rev. and Mrs. Mrs. E. T. Fletcher, Burma (since 1924); Henry Erickson, Belgian Congo (1921-1954); Mrs. A. F. Groesbeck, (1897-1936); Dr. and Mrs. F. W. Harding, Assam (1907-1945); Rev. and Mrs. W. J. Longley, South India (1908-1950); Dr. and Mrs. T. V. Witter, South India (1912-1951); Gertrude R. Anderson, Burma and Belgian Congo (1920-1941, 1945-1949).

Transferred

Dr. and Mrs. Norman B. Abell, from Burma to the Belgian Congo; Rev. and Mrs. L. E. Emmert, from South India to the Belgian Congo; Allison L. Osborn, from Yokohama, Japan, to Bangkok, Thailand. Bertha Lati from Emmanuel Christian Center, Buffalo, N. Y., to Kenosha Christian Center, Kenosha, Wis.

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Club Talk...

By FRANK A. SHARP
Business Manager

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MISSIONS Magazine Sunday is October 23 and each club manager, in cooperation with the pastor, is urged to make an appeal for new and gift subscriptions on that day. If it is not convenient to do this on the Sunday suggested then another Sunday in October should be chosen. A word from the pastor, coupled with the use of the subscription envelopes at the Sunday morning service, will bring in many new subscriptions.

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